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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1116.] LONDON: WEDNESDAY, APRIL 3, 1867. PRICE { UNSTAMPED... 8d. STAMPED..... 6d.

SURREY MISSION.

The SEVENTIETH ANNIVERSARY of this Society will be held on TUESDAY, April 9th, at CAMBERWELL GREEN CHAPEL. Preacher, the Rev. S. MARTIN, of Westminster. Service to commence at Three o'clock p.m.
PUBLIC MEETING in the EVENING, the Chair to be taken by the Treasurer, JOSEPH TRITTON, Esq.

ORGAN PERFORMANCE.—THE

MASTERS CHARLES and ARTHUR LE JEUNE will play a SELECTION of SACRED MUSIC on the Organ (built by Messrs. Bevington and Sons) in the NEW CONGREGATIONAL CHURCH, THE GROVE, STRATFORD, on the evening of TUESDAY, April 16. Several Solos from the Oratorios will also be sung. A Programme of the Performances will shortly be issued. The proceeds to be devoted to the Organ Fund.

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS FOR THE WHOLE OF THE TWENTY-FOUR HOURS OF SUNDAY.

Office—43, Market-street, Manchester.
At a Meeting of the Executive, held March 11th, 1867, the following resolutions were unanimously carried:—
1st. "That having received a letter from the Rev. Dr. Garrett, in which he tenders his resignation as one of the Secretaries of this Association, the Committee, while acknowledging with thanks his past services, regret that the necessity has arisen for accepting his resignation—as they hereby do."
2nd. "That the Revs. T. A. Stowell, M.A., T. B. Stephenson, B.A., and E. Whitwell, Esq., be appointed to act as Secretaries, conjointly with Robert Whitworth, Esq."
At the Executive Meeting held March 25th, the following resolution was unanimously passed:—
"That the Executive Committee of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, having received information that preparations have been made to introduce into Parliament a Bill professing to attain the object which this Association has in view, but in fact allowing the Sale of Intoxicating Liquors during two and a half hours on the Lord's Day; also leaving eating-houses still under the regulations of the present law;—declare that such preparations have been made without their privity or consent, and hereby enter their protest against such measure. They beg also to call public attention to the following resolution, which they passed unanimously on Monday, March 18th, 1867:—
"That this Executive desires to place on record its firm determination to adhere to the original principle on which this Association was formed; viz., that of demanding from the Legislature the extension of the present Act to the entire Twenty-four hours of the Lord's Day."
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668*s*., 670*s*., 672*s*., 674*s*., 676*s*., 678*s*., 680*s*., 682*s*., 684*s*., 686*s*., 688*s*., 690*s*., 692*s*., 694*s*., 696*s*., 698*s*., 700*s*., 702*s*., 704*s*., 706*s*., 708*s*., 710*s*., 712*s*., 714*s*., 716*s*., 718*s*., 720*s*., 722*s*., 724*s*., 726*s*., 728*s*., 730*s*., 732*s*., 734*s*., 736*s*., 738*s*., 740*s*., 742*s*., 744*s*., 746*s*., 748*s*., 750*s*., 752*s*., 754*s*., 756*s*., 758*s*., 760*s*., 762*s*., 764*s*., 766*s*., 768*s*., 770*s*., 772*s*., 774*s*., 776*s*., 778*s*., 780*s*., 782*s*., 784*s*., 786*s*., 788*s*., 790*s*., 792*s*., 794*s*., 796*s*., 798*s*., 800*s*., 802*s*., 804*s*., 806*s*., 808*s*., 810*s*., 812*s*., 814*s*., 816*s*., 818*s*., 820*s*., 822*s*., 824*s*., 826*s*., 828*s*., 830*s*., 832*s*., 834*s*., 836*s*., 838*s*., 840*s*., 842*s*., 844*s*., 846*s*., 848*s*., 850*s*., 852*s*., 854*s*., 856*s*., 858*s*., 860*s*., 862*s*., 864*s*., 866*s*., 868*s*., 870*s*., 872*s*., 874*s*., 876*s*., 878*s*., 880*s*., 882*s*., 884*s*., 886*s*., 888*s*., 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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

PENITENCE AND CONFESSION.

WHAT can be in the wind? The House of Lords, or at least several of its leading members, have fallen into a penitential mood, and begin with one accord to confess their sins. They have been bigots, or, if they have not been so in their hearts, they have assisted in giving legal expression to the bigotry of other people. Most of our readers will remember the Papal aggression, and the Protestant frenzy which it occasioned. We do, too well. Never was such a sudden tornado of middle-class fury. It even carried not a few sturdy Nonconformists off their legs. What was it all about? Why, because the Pope, misled by the advice of Cardinal Wiseman, saw fit to map out this country into Roman Catholic dioceses, to create several sees, and appoint bishops over them with territorial titles. Had his act been treated with the contemptuous indifference it deserved, not an institution in this country would have been the worse for it, no Englishman's faith, worthy of the name, would have been endangered, and, within a few weeks, the empty assumption would have been forgotten. Certain ecclesiastics, however, occupying a high station in the Church of England—need we say what station?—roused by the rivalry which seemed to threaten their exclusive dignity, blew into a flame the spark of intolerance which the Pope's presumption had kindled, and the public mind, previously rendered inflammable by the Romanising practices of the disciples of Dr. Pusey, was soon enveloped in one vast conflagration. Lord John Russell, up to that time a distinguished and consistent champion of religious liberty, yielded himself and the Administration of which he was then the Premier, to the force of the prevalent passion, and the Ecclesiastical Titles Act, imposing a penalty upon any one assuming a territorial ecclesiastical title unless it were given him by the Queen, was carried, after a brief but sharp struggle, through both Houses of Parliament.

The Act has never been put in force. The sees created by the Pope remain. The bishops he then, and has since, appointed adopted their style and titles without the least regard to the law, and within a couple of years, the nation grew fairly ashamed of its own folly in having made "much ado about nothing." From that time to this the law has remained a dead letter, no one apparently, no statesman certainly, wishing to see it enforced. Even Roman Catholics, we are told, nay more, even Roman Catholic prelates, although they suffer some practical inconvenience from the Act, and are placed by it in an undesirable attitude to the law of the land, care so little about it that they are indifferent just now about getting the Act repeated. It is, however, about the existence of this miserable, inoperative, contemptible statute, that noble lords have become all at once liberal above

their wont. They regret that it was passed. They confess their folly in helping to pass it. They would be glad to see it repealed if it could only be done quietly. What is in the wind, we ask again?

The conversation in the Lords to which we allude was got up by Lord Lyveden, who moved "for a return of any actions brought, or penalties recovered, under the second clause of the 14th and 15th Victoria, cap. 60, commonly called 'The Ecclesiastical Titles Act.' " He knew the answer would be nil. He had himself voted against that Act, though at the time a subordinate member of the Government by whom the Bill was proposed. His motive for mooted the question at the present time had better be expressed in his own words,—“It seemed to him so hopeless an attempt to accommodate the Church of England in Ireland to Irish tastes that he must recede from the task (namely, of acting with those Irish Roman Catholics who wished for some alteration in the position of the Church of England in Ireland). With the views entertained by members of the Church of England here, and also by Dissenters, nothing could be done. Well, then, they were to consider whether, since they could not relieve the greater grievance, they should not remove the less.”

So ho! the wind sits in that quarter, does it? Nothing is to be done about the Irish Church, and, to calm down irritation, a sop is to be administered to the Irish people, in the shape of a repeal of the Ecclesiastical Titles Act. But why does the noble lord despair of remedying what he calls "the greater grievance"? If he is as utterly misinformed respecting the views of his fellow-Churchmen as he is of those of Dissenters, the hopelessness of which he speaks exists only in his own imagination. Let him only put them to the test. We are ready to stake our reputation, such as it is, on the prediction that, provided only he goes for the entire disendowment of the Church of England in Ireland, he will be opposed by a very insignificant minority of the Nonconforming communities in England and Wales. Of this, he will in all likelihood have proof enough thrust upon him before long. When once the Reform question is settled, he may look to have such an expression of opinion on the part of the new constituencies as will, we hope, remove any difficulties he may now have to co-operate with those "who wish for an alteration of the position of the Church of England in Ireland." Earl Grey has information and sense enough to see the matter in that light. "If Parliament does its duty, not many years, or even months, ought to elapse before the question is brought forward."

When you are prepared to consider and deal with the whole question of the Irish Church, no fear of popular prejudice that may be excited ought to prevent your doing justice; but in the meantime, and looking to the ultimate settlement of the whole question, I feel that it would be more wise and prudent to allow this matter at present to remain in abeyance." Other noble lords were silent on the subject of the Irish Church, but looked upon the Ecclesiastical Titles Bill with regret and humiliation, and charged upon the people the intolerance which occasioned it.

For our part we should like to see the penitence and confession of noble lords carried a little further. We don't see, we never could see, any great difference between what was done by the Pope when he appointed a hierarchy over a nation of Protestants, and what is done by the law in taking the same liberty with all the Dissenters of the land, and saddling the expense of it upon the national resources. One of these days—not so very far off, it may be—there will perhaps be in the House of Lords a general sense of humiliation over the bigotry which has usually howled down, even in that serene region, the rights of Nonconformists, and a frank confession that their legislation

expressed, not their own narrowness of feeling, but merely their politic compliance with somebody else's. The current is setting in that direction. One never knows what to expect in these days. But, really, we hope, for the honour of English manhood, that when the change of feeling, or, at any rate, of outward action and profession, does take place, noble lords will not pretend they were driven into intolerance by the whirlwind of public excitement. If they can't take upon them the blame of their own misdeeds, why let them attribute their ecclesiastical legislation to a cause which may be found without going far beyond the benches of their lordships' House?

THE LATE DR. CAMPBELL.

It was our melancholy duty, last week, to announce the decease of the late Dr. Campbell, formerly the minister of the Tabernacle, but in later years much more widely known as the editor of the *British Banner*, and afterwards the *British Standard*. We cannot reconcile it to our feelings to pass over in silence the event which, in common with a large proportion of Nonconformists, we most unfeignedly deplore. Death cancels a very much larger sum of differences than any which separated the reverend Doctor from ourselves, and we rejoice in believing that neither on our own part, nor, so far as we are aware of, on his, did differences on matters of public interest ever degenerate into personal hostility or alienation of goodwill. That we did not, and could not think, on many subjects, as Dr. Campbell thought, and could not, and did not, in all respects sympathise with his objects or his methods of pursuing them, few of the earlier readers of this journal will need to be reminded. Some hard hits were exchanged between us, but no malice. Those times, however, have long since gone by. We see now only a sepulchre before us which yesterday received the mortal relics of an indefatigable, self-sacrificing, and widely-honoured servant of the Head of the Church. We follow him in thought to his rest, and rejoice in the belief that, in that Light in which he sees light, all the questions that once perplexed him are cleared up for ever, and all the hopes he nurtured in his soul are more than realised.

That Dr. Campbell was a man of untiring diligence his works fully attest. He laboured for what he took to be the advantage of the public most abundantly. He counted nothing which he gave up for the defence of his views of religious truth too costly a sacrifice. Time, exertion, health, friendship, reputation, peace—to a large extent, and more than once in his life, he showed the readiness with which he could surrender all for the sake of others' good. With all his roughness as a controversialist he had a kindly disposition, and an open generous heart. His energies were irrepressible, and his intellectual power very considerable. He exercised an extensive influence over the Nonconformist bodies—the Independents more especially, and, notwithstanding his advanced age and his retirement from the activities of public life, the gap made by his decease will be generally noticed, and sincerely lamented. *Requiescat in pace!*

ECCLESIASTICAL NOTES.

Is there any possible limit to the inhumanity of the clerics who arrogate to themselves the official representation of the character and work of the Saviour? History clearly enough shows, that in proportion as men have assumed an exclusive right to conduct what are termed ecclesiastical affairs, or to stand, by their official position, nearer than other men to the ear of God, in that proportion they have lost all human feeling. A thorough and consistent "priest" is an incarnation of hate. He has ceased to belong to the

human family, and lives only for the gratification of the ecclesiastical passions of intolerance and supremacy. The more a priest the less a man; the more a man, the less a priest. This is one of the first teachings of history. Unhappily, the history of priestism is not yet closed, and, if we may judge from recent indications, is not yet likely to close. We copy from a country journal a characteristic illustration of what is termed by our contemporary "priestly tenderness." The "priest," in this instance, is Canon Girdlestone, a well-known Evangelical clergyman. It is the old, old story of graveyard intolerance, but accompanied, as it appears, by a peculiarly harsh and ill-advised treatment of a parent who only sought ground in which to bury his child. Because this child of nine days' old was not a "baptized Christian," it was, by the Canon's instructions, to be buried at dusk like a suicide, without any procession or any form. How graves were opened and closed, how people were treated by this very Evangelical clergyman, and how at last the parent cast himself on the charity of the Wesleyans, is told in full in the history. And all this is the "perfection of Christianity"! This is the system we support and allow to be supported! Canon Girdlestone was, it is to be remembered, acting within the law in all his conduct. He might, legally, have been a little more courteous and a little more human, but it was quite competent for him to do as he did. He was, in this instance, simply an incarnation of the system of State-Churchism. There are countries in which, if a man had done as Canon Girdlestone has done, he would have found himself roofless before night. The sharp justice of Lynch law would have overridden the scandalous inhumanity and injustice of public law. We, in old, old England, make history after a slower fashion; but, when it is made, it becomes permanent. And a time is surely coming when men such as Canon Girdlestone will be branded as we now brand the informers of Queen Elizabeth's and the Inquisitors of Queen Isabella's days.

The poor man's infant at Halberton lies, no doubt, sleeping in the Wesleyan burying-ground just as quietly as it would have slept in the consecrated churchyard. In fact, if a person's salvation were at all dependent on the character of his burial place, he would, if buried in "consecrated" ground, have little prospect of anything but a gloomy and sinful future. The greatest rascals in a parish are invariably buried in ground that has been "consecrated," and why any one should want to lie beside them, or to bury his dead amongst them, has always, to us, been a mystery. The "priest," however, thinks otherwise. His muttered and mumbled chants; his "holy" hand stretched out over God's earth, his supreme and supernal "blessing" are, in his judgment, enough to alter man's destiny for all eternity. We regret to hear that poor "Artemus Ward" was troubled in his last moments by these men. Mr. Browne, who chose this designation for himself, was a New England Congregationalist of the old Puritan stock. We have only recently learned this fact, and we are particularly grieved to have become acquainted with it. It ought to have been suspected. The grim, quaint, exaggerated humour, of which "Artemus Ward" was the best modern example, is peculiarly Puritan. It is bred in the bone of all genuine "Yankees." It has come down to them from their old "Mayflower" ancestors. It is the humour, adapted to the nineteenth century, of Harry Smith, of John Robinson, of Cotton Mather, and all the old and apparently formidable Puritan divines. "Artemus Ward" was, in this respect, a thorough Puritan, and he was therefore a thorough Congregationalist. We learn, however, that his last hours were attempted to be disturbed by the visits of a Roman Catholic priest. Artemus refused to see him, and when intellect, but not life, had departed, a celebrated London actor, who sat by the dying man's bedside, effectually kept the ghostly counsellor away. Notwithstanding this, a notice appeared in the *Tablet* newspaper stating that a Roman Catholic priest was with him three times during his last hours, and "did what he was justified in doing for the spiritual safety of the dying man." Mr. Millward, who never left him, therefore writes to that journal to contradict the fact of the priest being "with him," adding, "All of Artemus' family belonged to and attended the Congregationalist (church) the same that my own family attended. Artemus and myself were in the same Sabbath school." What a blessing it is to think that when we are really in the grave we are for ever quit of these priests!

One would have thought that, if in any service, in the "service of song" it would be impossible to indulge in ecclesiastical rancour. What man with

the "soul of music" could dream of introducing a single discord into the universe? There must, however, be musicians who have no soul of music in them, for in the *Choir and Musical Record* we find a violent attack on some Churchmen who have dared to conduct musical worship in Nonconformist churches. Beginning with a denunciation of certain clergymen who have recently taken part in religious services "held in Dissenting chapels,"—who are stigmatised as "a disgrace to their cloth,"—the *Choir* goes on to expose the conduct of some "Church" organists who have recently presided at the "king of instruments" in such Dissenting chapels. There is, for instance, Mr. Hopkins, of the Temple Church, who lately went inside the Stockwell Church of the "Baptist persuasion"; and there is, it appears, a "Church" organist at Croydon who lately performed a service at a Congregational church—"an act," says the *Choir*, "which ought, we should have thought, to have called forth a censure from the vicar, as it undoubtedly placed the organist, as well as the Church to which it is presumed he belongs, in a very questionable position." The *Choir* goes on to say that even if it carried its charity to the uttermost, it could find no "reasonable argument" in favour of such men. Their conduct is only to be "lamented." It can see "no excuse" for Church organists thus stepping out of their "proper sphere," and it hopes that the clergy will do their duty to prevent "the discredit which such acts must of necessity bring upon their profession, and indirectly on the Church." As the *Pall Mall Gazette* remarks, "This is surely a specimen of petty narrowness of the smallest Roman type, and is only worth mentioning as a specimen of the spirit of that undying exclusiveness which is cherished by the thoroughly clerical mind."

We have now before us the full report presented by the Secretary at the meeting of the English Church Union, referred to in our last number. We find in it the following reference to "Separatists,"—

The last danger enumerated is that:—"(4) Of increasing the difficulties which prevent the return of separatists to our communion." But, though the class of separatists here contemplated is not actually described, yet there can scarcely be a doubt that it was intended, if not entirely yet chiefly, to refer to Protestant Separatists: it is, however, the fact, that such separatists have been, and are being, gathered into Churches where those "ritual observances" have been adopted which are referred to in the resolution of the Upper House. It is also becoming more known, through the medium of Nonconformist publications, that an increasing resort to some kinds of "ritual observances" has been found requisite among the Protestant Separatists, in order to try and retain those who are attracted by the ritual movement in the Church of England, and that, mainly, on account of its connection with doctrine. Moreover, it is not to be denied that serious Dissenters are much more likely to be alienated by allowed laxity in the Church of England in regard to religious belief.

Whether this is a fair representation of the motives which animate Ritualistic Dissenters (by the bye, who are they, or where do they live?) we must leave Ritualistic Dissenters the selves to say.

"Her late Majesty Queen Elizabeth." This is, appropriately enough, the phraseology used in a notice lately placed on the parish church of St. Nicholas, Ipswich, in which it is stated that a vestry meeting would be held in order to submit a communication of the intentions of the incumbent, the Rev. Charles Ward, to apply to the Town Council for a rate in aid of his stipend, as provided under a certain Act of "her late Majesty." Now this Act of "her late Majesty" has not been once put in force since her late Majesty died. It has been a dead law for three hundred years. Is it possible that Mr. Ward is the original "Rip van Winkle"? Does he really think that her late Majesty died only last year? and does he imagine the nineteenth century is the particular century in which to exhumate such an Act? Why did he not do it in the days of King James of woe, or King Charles of merry memory? Pooh, pooh! Her "late Majesty's" laws hardly suit her present Majesty's reign. Why we shall next have Mr. Ward laying information against Mr. Spurgeon, and hailing him as, John Penry was hailed, to the scaffold in Tyburnia.

There is a frequent correspondent of the *Clerical Journal* signing himself "Rusticus," who appears to be the one man in the Established Church who feels, to say the least, uncomfortable under the present system of ecclesiastical patronage. "Rusticus" is constantly calling attention to the jobbery which is incident to this system. He has now directed attention to the following advertisement, which appears in the *Ecclesiastical Gazette*:—

NEXT PRESENTATION.—LAKE DISTRICT.—Mr. Ancona is instructed to sell the Next Presentation to a Rectory, beautifully situated amidst the most noted scenery of Westmoreland. The house is built in a well-sheltered position, and commands grand and beautiful views along a range of mountains, and one of the most admired of the lakes. The locality is most healthy, and offers capital fishing. Income small. Prospect of immediate possession.

"Rusticus" identifies this living with Grasmere, but although he grows eloquent over the charms of this haunt of the English muse, he does not fail to see the revolting character of this sale.

Fresh fish from Helicon! Who'll buy? Who'll buy! The precious bargain's cheap, in faith, not I.

So says "Rusticus," but he adds,—

Who'll buy? Who'll buy? Is it to go to Manchester or to Liverpool? to Bradford or to Leeds? Length of purse alone will decide, who is to possess the "capital fishing," the "grand and beautiful views," the "sheltered rectory," the guardianship of Wordsworth's tomb, and (what almost none of our patrons care a farthing for) the care of the immortal souls. I shall watch with great interest your column of preferences to see what fortunate purchaser becomes the first simoniacal rector of Grasmere. In conclusion (he says) let me beg your readers to remember, that this is no isolated case. Hundreds and thousands of patrons are doing exactly the same thing as this gentleman. God has entrusted half the offices in our Church to the class which is richest, most highly born, and best educated in our country; and they have seen nothing in them except private properties, and cared for nothing about them except their value in the market. And (greatest shame of all) our Parliament, heedless of everything except the selfish interests of rich men, has done all that could be done, to extend and aggravate the evil. And now Nemesis is upon them, in the shape of victorious democracy. What that democracy, in its hour of triumph, may do to the Church, God only knows. But one thing is certain: it never can do anything worse, than convert her offices into mere articles of merchandise, as the aristocracy has done.

What a rustic "Rusticus" must be if he imagines that under a Church Establishment any of these abuses will be altered! What, in the name of common sense, does a Church Establishment exist for, if not to support such things?

DISCUSSION ON THE STATE-CHURCH QUESTION AT WAKEFIELD.

For the last three months the inhabitants of Wakefield and the neighbourhood have been in a state of unusual excitement, owing to the repeated discussions that have taken place during that time on the State-Church question. A short time ago the Rev. W. Walters, of Newcastle-on-Tyne, delivered a very able and interesting lecture in the town on "The Religious Objections to the Union of Church and State," which has since been reprinted as a penny tract.* Of course Mr. Walters was challenged to a controversy, but not seeing any reason to expect a satisfactory result from a public discussion, he declined the challenge. The Church party repeated their challenge again and again, and put forward the renowned Mr. Massingham as their champion, avowing that he was willing to meet any man that the Liberation Society chose to send. The Rev. Charles Williams, of Southampton, who, it will be remembered, had already encountered and discomfited Mr. Massingham, took up the gauntlet, but his opponent excused himself by aspersing his character. Mr. Williams, however, proceeded to Wakefield to vindicate his own honour, and to substantiate, in a public discussion, the arguments of the Rev. W. Walters. A most detailed report of the lecture delivered on this occasion, and of the discussion following, is given in the *Wakefield Express* of March 16th, and as the matter is of more than local interest, we propose to give a fuller account of the proceedings than we were able to do in our last number.

LECTURE BY REV. C. WILLIAMS.

The first meeting was held in the Music Saloon, on Tuesday evening, March 12th, which was crowded in every part, Alderman Lee presiding.

Mr. C. WILLIAMS, after defending himself against the attack made by Mr. Massingham upon his integrity, proceeded to the subject of his lecture, namely, the principles of the Liberation Society.

In this lecture (said Mr. Williams) I shall take no notice whatever of disputes about such questions as baptism, bishops, and church-membership. The Liberation Society occupies a neutral position in reference to all such subjects. It is no more the enemy of Episcopacy than of Congregationalism—(Hear, hear)—and I can assure our friends that it has not the least wish to interfere with their Prayer-book, their ministry, their mode of government, or anything that is peculiar to Episcopalianism. (Hear, hear.) All we say is, let the Episcopal Church support and govern herself—(Hear, hear)—let her keep her hands out of the public purse—(Hear, hear)—and let the State cease to control and direct her movements. (Cheers.) We are not an anti-Church society. (Hear, hear.) I for one would not belong to the Liberation Society if it were. We are no more anti-Church than anti-Wesleyan, anti-Presbyterian, or anti-Baptist. (Cheers.) Some of us could not bring ourselves to be the enemies of Churchmen. I read and value, though I often differ from, Hooker and Bull, Jeremy Taylor, and Leighton. Every week of my life I use and am indebted to Alford and Ellicott, Stanley, and other ornaments and lights of the Church. We the opponents of the Church! Nay, in desiring to separate her from the State, we act the part of true friends.

Mr. Massingham had endeavoured to prove the Scripturalness of compulsory tithes by an appeal to Melchizedec, and had accused Mr. Walters of ignorance of the Greek Testament, asserting that St. Paul's reference in Heb. vii. 6, to the circumstance of Abraham giving tithes, conveyed the idea of being tithed and not voluntarily offering tithes. To this Mr. Williams replied:—

Let us see on whose side this "ignorance of the

* Published by Beall, of Newcastle, and A. Miall, London.

Greek New Testament lies," and whose theory it is that "it is at once scattered to the winds." In the Greek New Testament the word *dekateuo* is used. But what does the word mean? It is part of the verb *dekateuo*, translated, "received tithes." It is said to mean "exact tithes." I turn to Liddell and Scott, and there I find *dekateuo* defined as meaning "to take tithe of a person"; and I learn that another verb, *dekateuo*, means "to exact a tenth part (especially of booty) from a man." Now, why was not *dekateuo* used by the apostle? Evidently because the tithe, though received, was not exacted—"Hear, hear," and cheers.) In this same chapter (Heb. vii.) we read, "Abraham gave (edoken) the tenth of the spoils." Again I look up Liddell and Scott, and find that the verb used—*didomi*—signifies "to give, present (with implied notion of giving freely, unforced)." I ask, who is ignorant of the Greek New Testament, Mr. Walters or the Church Institute lecturer? and what theory is scattered to the four winds, that of voluntarism or compulsion?

Mr. Williams examined and refuted all Mr. Massingham's arguments about compulsion under the Mosaic law, and the punishment which he asserted was assigned to those who refused to give tithes,—and in reference to the interference in matters of religion which had been attributed to the Hebrew judges, kings, he applied the following *argumentum ad hominem* :—

Because Hebrew judges and kings interfered with religion, therefore it is right for, and even obligatory on, English Sovereigns to interfere with religion. The major premise of this argument, as any man who has creditably passed an examination in logic knows, is—whatever Hebrew judges and kings did it is right for, and obligatory on, English Sovereigns to do. Can this be maintained? Then, it is right for English kings to rule without a Parliament—(cheers and laughter); it is right for them to practise idolatry—(cheers and laughter); and because Solomon had seven hundred wives, the Sovereign of England should have as many consorts. (Loud laughter.) I hold the lecturer to his argument. If he refuses to accept the major premise, which he discreetly suppressed, his entire argument from the conduct of Jewish kings falls to the ground, and crumbles into ruin. (Cheers.) All the arguments drawn from the Old Testament can be reduced to, and included under, the following sweeping syllogism:—The Hebrew civil and ecclesiastical polity is a model for all peoples and for all times. A State-Church—so the other side alleges—was part and parcel of that polity. Therefore—and this is their conclusion—there should be a State-Church here and now. Is not this the argument? If so, as Hebrews were not allowed to make laws of their own, we should at once abolish both Houses of our national legislature; as God appointed Moses to be the leader of His people, Saul to be their king, and Himself gave the throne to David—without consulting the people—the nation ought not to choose its own rulers, and the Act of Parliament which settled the succession, is unscriptural. ("Hear, hear," cheers, and interruption by the Church party.)

In approaching the legal and political argument, I have to explain that I shall not enter so fully as I otherwise should have done into the question of tithes, because that will come up for consideration in the discussion with the Rev. W. R. Bowditch. (Loud cheers and laughter.) Still, I intend to give a sufficient answer to the lecturer for the Church Institute, and one that I hope will command the candid and careful attention of the thinking men of Wakefield. It is contended, on the other side, that the property enjoyed by the Church is her own, and not the property of the State. Let me concede a little. Whatever the legal character of the property created by the voluntary contributions of Episcopalians since the establishment by the State of the Church of England, that property ought to be enjoyed by the Episcopal Church, whether united to or severed from the State. I would not lift up hand or voice for taking away from the Church any buildings or endowments provided by the unforced liberality of Protestant Episcopalians. And I think this opinion is shared by nine-tenths of the members of the Liberation Society. The Church Institute contends that all the property enjoyed by the Church was given by private individuals to the Church, that this was the case in the middle ages, when most of the property of the Church was acquired. I admit that a very large proportion of what used to be episcopal and capitular estates was bestowed on bishops, and chapters, and incumbents, by those who sought their services or imagined that they owed them a debt of gratitude. But it is notorious that all this property was given to Roman Catholics—for what? Chiefly "to say masses satisfactory to be done for the souls of the departed." In any case, the property was not originally given to the present State Church. What Church existed prior to and in the times of Henry the Eighth? Let the Church Institute lecturer say. He knows it was a Romanist Church. Not, as some say, a Protestant Church with her face unwashed—(laughter)—but a Church in sympathy with Rome, and loyal to the Pope. Here is the lecturer's own account of the Church in those days:—"As to Henry the Eighth, I have not happily to justify his conduct. That he was a headstrong, passionate, immoral, cruel, and Popish monarch, we know. The Romanists educated him—a Romish Cardinal was continually at his right hand,—he wrote a book in defence of the seven Romish sacraments, to try and stop the Reformation, whereas some are foolish enough to say he began it—and when he died, he left money for masses to get his soul out of purgatory. I hand him over to the Romanists, and they may make the best they can of him; only, were he to rise again from the grave, he would certainly make a very good president for the so-called Liberation Society."—(Laughter from the Church bench, and a voice: "We won't have him"). No, we would not have him. The Liberation Society does not owe its origin to men of this description. (Loud cheers.) It owes its origin to men of God; men with consciences; men willing to sacrifice position to principle; and depend upon it if Henry the Eighth came to life again, such men are the last men with whom he would associate. (Loud and continued cheering.) Very well; we make a note of the fact that Henry the Eighth was a Popish monarch; and if so the Church, of which he was a member, must have been a Romish Church. This being the case, the property enjoyed by Protestant Episcopalians was not given to them. It may be that Henry the Eighth stole the property from the Romanists. If

so, Protestant Episcopalians received the stolen goods: and the receiver is as bad as the thief. (Loud cheers.)

In referring to Lord Campbell's words, of which Mr. Massingham had denied the utterance, Mr. Williams met with unseemly interruption. He said:—

I have read Lord Campbell's speech. The Right Hon. Sir John Campbell said "he knew of no distinction between the functionaries of the Church and other functionaries." And he contended, "All were to be supported by one State for their various services, and when those services were no longer wanted, the funds appropriated to them might be taken away."

The CHAIRMAN: Where is that reported, sir? The LECTURER: Hansard, vol. 27, third series, col. 659.

Mr. DIBB: Give us the date.

Mr. WILLIAMS: My dear sir, that is better than the date.

Mr. DIBB: Mr. Massingham gave the date, and so should you.

Mr. WILLIAMS: I have given the quotation with the universal reference.

Mr. DIBB: You are bound to give the date.

Mr. WILLIAMS: My dear sir, will you be quiet till I have done. (Cries of "Shut up, Dibb," "Petition," "Turn him out," &c.)

On the conclusion of the lecture, which was a very long and able one, the CHAIRMAN rose and said that Mr. Williams was quite prepared to answer any question that might be put to him bearing upon the subjects which he had introduced. Mr. Dibb made himself ridiculous by continuing to press Mr. Williams for the date of Lord Campbell's speech, a quite immaterial point, seeing that he had given the reference to the series, the volume, and the column in Hansard in which it was reported. A vigorous discussion then arose upon a remark made by Mr. Williams in reference to the refusal of the Scotch to allow the State Establishment of the Episcopal Church, it being contended by the Rev. W. M. Madden, M.A., a clergyman, that Mr. Williams had tried to convey the idea that Scotchmen repudiated a State-Church.

Mr. MADDEN wished to know if he was to understand that Mr. Williams declined to answer his question.

Mr. WILLIAMS said he meant that if Mr. Madden disputed his word as to his own meaning, he could not have anything to do with him. (Hear, hear, and cheers.)

Mr. MADDEN said he thought he did understand Mr. Williams' meaning. He perfectly admitted that he had given a correct statement, in what he had stated a few moments ago, of his general argument. That was not what he alluded to, however. That general argument was not finished when he made his objection. He used the expression "State-Church," and he did not say that it was an Episcopal Church which the Covenanters in Scotland were fighting against. (A Voice: He did.) Not at that time. (A Voice: He did, and cries of "Keep order.")

The CHAIRMAN said that he must ask that Mr. Madden should have a fair hearing. Let them have fair play on both sides. (Hear, hear.) Let them have a regular stand up fight on the question. (Laughter.) Englishmen loved fair play; and so he said let every speaker have a fair hearing. (Cheers.)

Mr. MADDEN then said that he simply wanted it to be understood that he did not stand there to accuse Mr. Williams of having said one thing while he meant another. He was not going to say that he did not believe his word. He did not say anything of the kind.

Mr. WILLIAMS: That is quite sufficient.

Mr. MADDEN: When Mr. Williams used the expression a "State-Church," he thought, and that was his opinion still, that he was using an expression which was calculated to deceive his hearers; and therefore he had contradicted it. If Mr. Williams had accepted his explanation at the time, he would never have heard a single word more on the matter from him.

Mr. WILLIAMS: I am quite satisfied.

A long discussion ensued between Mr. Williams and Mr. Madden on personal matters (respecting Mr. Massingham), and on the avowed objects of the Liberation Society; after which a vote of thanks was passed to the two chairmen, Dr. Bowglass having taken the place of Alderman Lee during the evening. The proceedings terminated at half-past eleven.

DISCUSSION WITH THE REV. W. R. BOWDITCH.

The chair was taken on the following evening in the same room, by W. Shaw, Esq., Mayor of Wakefield (a Wesleyan). It appears that Mr. Williams's committee had acceded to the Chairman's request (who is a lawyer), to have a written agreement of the conditions on which the discussion should be conducted. This agreement Mr. Williams had no opportunity of seeing, although, before going on to the platform, one of his committee hurriedly told him the tenor of it. The Mayor's arbitrary conduct created such uproar in the meeting that a fair discussion was impossible, and he was several times greeted with cries of "Leave the chair," &c., &c. Mr. Williams had scarcely uttered half-a-dozen sentences before he found out what limitations were placed upon him. He accommodated himself, however, to the ruling of the chair, and commenced at once the subject under discussion, namely, the several counts which had been preferred against State Churches by Mr. Walters. It is unnecessary to repeat the argument about Melchizedec, which he had again to refer to. In doing so he wished to call the attention of Mr. Bowditch to the fact that

The Seventy understood the Hebrew to mean that it was a gift, and not a legal payment, which Abraham handed to Melchizedec. He called Mr. Bowditch's attention to this point, and asked his attention to Gen. xiv. 20.

Mr. BOWDITCH said he knew the passage very well.

Mr. WILLIAMS asked the Mayor if it was in order when he called his opponent's attention to a point—

The MAYOR (interrupting Mr. Williams) told him that

he ought not to have called Mr. Bowditch's attention to the point.

Mr. WILLIAMS then asked the Mayor whose attention he should have called to it, but that of Mr. Bowditch? (Cheers.)

The Mayor made no reply.

The discussion proceeded, Mr. Williams and Mr. Bowditch making short speeches alternately. The latter gentleman had occasion to quote Macknight's translation of Josephus, and Mr. Williams, when his turn came, proceeded to quote other passages.

Mr. BOWDITCH rose to a point of order. He put it to the chair whether it was allowable to quote other passages than he had referred to. ("Order," "Chair, chair.")

The CHAIRMAN: Mr. Williams, your duty is not to reply to the statements of Mr. Bowditch.

Mr. WILLIAMS: Mr. Mayor, will you allow me to make my own speeches? (Loud and prolonged cheers.)

The CHAIRMAN: Your position is to state the case, and not to raise other issues. (Hear, hear.)

Mr. WILLIAMS: In a court of justice counsel would be allowed to extract from a book handed to him by his opponent, although it was a different passage from that his attention had been drawn to. But as I am not to be allowed to refer to the book, I have to request that no more be handed to me.

After Mr. Bowditch's next reply (we quote from the *Wakefield Free Press*)—

The CHAIRMAN said that in order that there might be no mistake for the future, he should read each article of discussion in order. Having read the next proposition, he called on Mr. Williams to speak on the question.

Mr. WILLIAMS: Am I to be allowed to refer to the speech just made?

The CHAIRMAN said Mr. Williams was there to prove the affirmative of the propositions, and Mr. Bowditch the negative. He had come there to act as chairman of what he expected would be an orderly meeting—(uproar),—he regretted these unseemly interruptions. (Confusion.)

Mr. WILLIAMS bowed to the decision of the chair. He felt sorry that he was not permitted to refer to the last remarks of Mr. Bowditch. He experienced the deepest regret that he was not allowed to discuss with Mr. Bowditch. ("Hear, hear," and cheers.)

The CHAIRMAN: Mr. Williams says he bows to the decision of the chair, yet he appears to do so in a grudging spirit. He must adhere to the conditions of the debate. (Uproar.)

Mr. WILLIAMS: I may say that I have not read the conditions of debate.

The CHAIRMAN: If that is so, it shows great neglect on the part of Mr. Williams' committee, and on the part of himself. He says he did not know the conditions—"No, no," "He had not read them." I consider Mr. Williams' statement an imputation on my honour, and I beg to say in defence of myself that Mr. Williams had a conversation with me in the ante-room prior to the meeting, and in the course of which he asked me to depart from the conditions specified. ("Shame.")

Mr. WILLIAMS: There was not one word said in the ante-room to the effect that I was not to be allowed to reply to Mr. Bowditch. I shall feel much obliged if the Mayor will read the condition that prevents me answering Mr. Bowditch. (Great cheering and uproar.)

The CHAIRMAN: I am not to be diverted from the point of order. The question at issue is that Mr. Williams did not know the terms of the document. ("No, no.")

Mr. WILLIAMS: I did not know it was a part of the conditions that I was not to be allowed to refer to the speech just made. I am sorry to say so, Mr. Mayor, but that is not in the paper before you.

Mr. SAMUEL RHODES here requested to be allowed to ask a question. He was met with loud cries of "No, no," and for some time the room was a scene of confusion, it being impossible to enforce order. Mr. Williams attempted to take up the conditions of debate, to which reference had been made, but was prevented by the Mayor taking it into his own possession. Cries of "Leave the chair." Mr. JAMES CLAYTON: "Will no one board him?" "He's acting like a fool." Silence having been somewhat restored,

Mr. WILLIAMS said he should go on, bowing to the decision of the chairman. I will now promise I will not ask another favour. I will, Mr. Mayor, accept your ruling, whatever that may be. I will go on, and make my speeches point to point, whether in the condition of agreement or not. (Loud and long-continued applause.)

Mr. WILLIAMS, in sustaining the fourth count in the indictment, the objection to "the union of the Church with the State as in direct opposition to the teachings of Scripture," said:—

Mr. Bowditch stated that this was not true, and that no proof had been or could be given. He (Mr. Williams) was there to affirm that it was true, and to give the proof which his clerical friend avowed could not be given. What said the Scriptures about contributing to religious purposes? The Lord spake unto Moses saying, "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering" (Ex. xxv. 1, 2). St. Paul had said, "Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. ix. 7). State Church compulsory offerings, rates, and tithes, were opposed to the Scriptures—(Cheers and "Hear, hear.")—and the assertion by the State of authority in matters of faith and worship was opposed to the teaching of Christ and His Apostles. (Hear, hear.) Jesus laid down the doctrine, "No man can serve two masters," and He also said, "One is your master, even Christ." If then they set up the State as a second master, they contravened the will of Christ, and opposed His teaching. Mr. Williams, having referred to the case of *Gorham v. the Bishop of Exeter*, said that the State-Church theory is, that a civil court is supreme in questions of Church discipline; but, what says the Master? Does He allow an appeal from the Church to the State? In Matt. xviii. 17, He says of an offender, "If he neglect to hear the Church, let him be to thee as an heathen man and a publican." After dwelling on the subject at some length, Mr. Williams asked, "Was it or was it not contrary to the will of Christ that the Jewish magistrate should interfere with the Apostles to prevent them preaching?" If it was not, then the

Apostles ought to have obeyed them; if it was, then the State Church theory of civil supremacy over the Church is anti-Christian. He asked his opponent, who had boldly announced that what he had proved was unprovable, to meet this argument fairly, and to tell them whether the Apostles ought to have submitted to the magistrates. He pressed this upon Mr. Bowditch; for, as he was not permitted to reply to his arguments, it was only due that Mr. Bowditch should reply to him. (Loud cheers.)

Mr. BOWDITCH, who was received with applause, said he fully expected to meet with something having a fair resemblance to argument. He came prepared for that, and he came to answer it. On the fourth proposition he required proof from Scripture that the union of Church and State was objectionable, because it was in direct opposition to the teaching of Scripture. He asked what was the proof. (A Voice: "Plenty.") He affirmed most unequivocally that there was none; not a particle. (A Voice: "That'll do," laughter and cheers.) If noise were argument, then he would yield; but as it was not he declined to yield to it. They were told that in the Old Testament it was said that God required a willing offering. Who questioned it? Did that prevent the union of Church and State. They were told that St. Paul inculcated voluntary offerings. Well, and that was one of the passages the Church selected to be read. They were told that no man could serve two masters. Who for one moment thought he could? (Laughter, and Councillor LAMB: "Gas and Gospel.") Mr. BOWDITCH: The truth seemed very uncomfortable to some few people in the meeting. (Cheers.) There were some half dozen or so who could scarcely for their lives sit it out. (Uproar, and cries of "Question.") They were determined if they could to stop him, but he was sorry that they had got such a fruitless errand. They were told on the authority of the passage that if a man refused to hear the Church he was to be treated as a heathen man and a publican; that the Christ did not permit an appeal in the Gosham case.

Mr. WILLIAMS rose to object; and said that he did not say that.

Mr. BOWDITCH said that he had taken the words down.

Mr. WILLIAMS asked to be permitted to explain, and the Mayor having agreed, he began: The Mayor gives me permission to explain. I wish—

The MAYOR: You are to explain, and not to throw politeness about in that way.

Voices: Don't explain. We understand it. Don't submit to be treated so shamefully.

Mr. WILLIAMS: Well, I will not explain. (Loud cheers.)

The discussion was continued for a great length of time, Mr. Williams most ably and incontrovertibly defending Mr. Walters' positions, and Mr. Bowditch refusing to consider that any case had been made out or that there was anything to reply to. At the termination great difficulty was experienced in passing a vote of thanks to the chairman, when—

Mr. WILLIAMS rose and said that he wished to support the proposition, and that on the ground that he had not a shadow of doubt but that the Mayor, so far as his intention was concerned, meant to do that which was right and fair.

Mr. DIBB: Reservation again. (Groans and hisses.)

Mr. WILLIAMS: He had not agreed with the ruling of the Mayor, and he made no secret of it, and he made no secret that he thought he had not been treated somewhat unfairly. ("No, no," and loud cheers.) But at the same time he did not believe the chairman meant to treat him unfairly. He came there to discuss, and would not have come if he had known that discussion would not be permitted. (Cheers.) But at the same time he bowed, though reluctantly, to the chair. He considered that the chairman ought to have a vote of thanks for the patience he had exhibited.

Mr. EASTHEAD was apparently just about to offer some remark when Mr. Bowditch stepped forward and asked that the vote might be passed by giving three cheers to the Mayor, which were given accordingly, and then followed three cheers for Mr. Williams.

LECTURE BY REV. W. WALTERS. (Abridged from the Wakefield Express.)

Last Thursday evening, Mr. Walters appeared in person at the Music Saloon, to reply to the allegations made against him by Mr. Massingham. Alderman Lee again presided, and it was announced that there would be no discussion, as Mr. Walters adhered to his opinion that such a course would produce no good result.

Mr. WALTERS commenced by saying that he should that evening confine himself to Mr. Massingham, and reply to no one else, and if Mr. Massingham desired to reply again he could do so by taking the same hall or a future evening. He alluded to a bill which he had seen placarded in the town—(cries of "Shame!") in which he (Mr. Walters) was alluded to as a Dissenting preacher, the object of which was to prove that he did not object to discussion at Baoup while he did at Wakefield. At Baoup he was asked questions by Mr. Whitworth, a clergyman, and by Mr. Holt. He answered the questions, but he did not consider answering questions to be *vivâ voce* discussion. (Cheers.) That being so, the man, whoever he was, who composed that bill, was a slanderer and a liar. (Loud cheers and uproar.) [This was the occasion of a little scene.]

The Rev. W. R. BOWDITCH, rising, held a newspaper up, and exclaimed, "There is the proof." This remark was followed by disapprobation and cries of "Hate off!" "Take your hat off, Bowditch," to which request Mr. Bowditch acceded.

The CHAIRMAN: Gentlemen, I have only to say—I have only to say I believe you will allow Mr. Walters to continue his lecture. (Cries of "Yes, yes," and a Voice: "If he speaks truth.") I should be sorry indeed to suppose that there are any gentlemen present in this assembly who will interfere with the delivery of the lecture. (Cries of "Turn 'em out!" and cheers.)

The Rev. W. M. MADDEN said that the statement in the placard was borne out by the paper. (Cries of "Platform.")

The CHAIRMAN: I hope there is not the slightest

intention in the mind of any person coming into this room to commit any act likely to interfere with the progress of this meeting. (Cheers, and cries of "There is.") Gentlemen, I address no one personally. I hope it will not be necessary to do so—(Hear, hear)—but if the occasion absolutely requires it, it will be my painful duty to do so.

Mr. WALTERS now again came forward, and said that he had not denied that he answered questions at Baoup.

Mr. MADDEN: The Chairman called that discussion. (A Voice: "Turn him out!" and disapprobation.)

Mr. Walters, on resuming, said he should not attempt to rival Mr. Massingham in abuse and slang. "My opponent," said Mr. Massingham, "not only sneers at our State-authorized Prayer-book, but also at our State-authorized Bible." He denied the truth of that statement; he admitted many excellencies in the Prayer-book, although it had also many defects, for it was only a human composition, but of the Bible he only referred to our authorized version of it. Mr. Walters, after making these remarks, quoted Sharpe in his preface to "Critical Notes on the Authorized English Version of the New Testament," Dr. Angus in his "Bible Hand-book," and the writer of the "History of English Translations and Translations," prefixed to Bagster's "British Hexapla," in proof of the opinion that he expressed as to the authorized version being capable of improvement; and then said:—Thus you see that my objection does not not lie against the Bible, nor, as a whole, against our English version of it. What I object to is the presumption of the State to affix its seal of authority to that or any other version. (Hear, hear.) "The State," I said before, and I say it again, "has no more right to authorise a version of the Bible than it has to authorise a version of the common prayer, and the attempt to enforce the use of either should be met with equal resistance." (Hear, hear.) Mr. Walters then referred to the charge against him of having dealt treacherously in the argument by which he showed that the clergy were State-paid agents.

Mr. Massingham failed to sustain his accusation or shake his argument, which proved that though the mode of paying other branches of the State service differed, the paymaster was the same. (Hear, hear.) He contended that Mr. Massingham failed to show that the legislative measures which secured the clergy their pay, were like the laws by which Lady Hewley's charity and other private endowments were secured to Dissenters. The things wherein he would see a family resemblance were wholly dissimilar. The property, Mr. Walters proceeded, which the State had appropriated to the support of the clergy, is the product of public law, and the State that creates the property and appropriates it can use it for any other object that may be in its judgment for the nation's advantage. Lady Hewley's charity, and other endowments of a similar nature, constitute private property bequeathed to certain parties who are specified in the bequest, and just as it is the duty of the State to see that Mr. Massingham's baker does not cheat him in his bread, or his publican give him only three gills of beer for a quart, so it is the duty of the State to see that private property bequeathed by will is appropriated to the uses for which the testator left it. (Cries of "Hear, hear.")

He then alluded in the following terms to Mr. Massingham's abuse of Mr. Miall's name and public character:—

It may suit Mr. Massingham, in the pursuit of his calling as an itinerant agent of the Church Institution, to endeavour to hold Mr. Miall up to reproach and scorn. By buffoonery and bullying he may seek to excite public feeling against a man the lachet of whose shoes he is not worthy to unlace—"Hear, hear," and cheers)—all such efforts are powerless. He might as well attempt to dim the lustre of the sun as hope to destroy the influence of one whom, when future historians come to write the history of religion in England in the nineteenth century, will be recognised as one of the noblest men of the age. (Loud cheers.)

He would, however, not rely upon Mr. Miall's authority for his statement as to the pay of the clergy, but content himself with quoting a passage from Lord Campbell:—

I apprehend that this view of the subject is fully borne out by the origin and history of tithes in this country. It is well known that tithes were at first in the nature of a tax on all property for ecclesiastical purposes. When the Christian religion was first planted in this island, its ministers were supported by the voluntary oblations of the faithful. By-and-bye all were expected to contribute a tenth of their substance, and afterwards this became a legal obligation. But by law there was long a fourfold division of the tithes—one part to the bishop, one to the incumbent of the parish, one to repair the fabric of the Church, and a fourth to the poor. (Hear, hear.) I wonder how much of the tithes goes to the poor now. ("Hear, hear," and cheers.) An alteration was afterwards made, which could only have been made by the Legislature; and bishoprics being amply endowed by landed possessions, the parochial clergy contrived to get the whole of the tithes for their own use—(Hear, hear)—the repairs of the Church being left to the parishioners—and the poor thrown upon charity—"Hear, hear," laughter, and a Voice: "How do you like that, lads?" Having regard to the rights of individuals, why might not the Legislature again interfere and regulate the enjoyment and application of property created by the State, and always under its control? (Speeches of Lord Campbell at the Bar and in the House of Commons, &c. Edinburgh: Adam and Charles Black. London: Longmans and Co. 1842. 90, 91.) This volume was revised and edited by his lordship, as he states in the preface, in which he dedicates it to his brother, Sir George Campbell.

Mr. Massingham had challenged Mr. Miall to public debate. He knew that he was pretty safe in doing so, for if Mr. Miall felt inclined for a *vivâ voce* discussion, he would seek an abler and worthier combatant than Mr. J. D. Massingham, lecturer for the Church Institution.

But if our friend so longs for discussion, why not discuss? The Rev. Charles Williams, of Southampton

—(a ringing cheer, loud and long continued, which was attempted to be stopped by a little hooting, followed the mention of Mr. Williams's name.) Mr. Walters resuming: I thank you, I thank you with all my heart for the way in which you have received my friend's name (a Voice: "We will;" and renewed loud cheers.) The Rev. Charles Williams, of Southampton; a man whom I am proud to call my friend; a man who, before his removal to Southampton, was resident for several years in Lancashire, and for his ability as a preacher, and lecturer, and author—for his high religious character—for his readiness to engage in every good work, and his earnestness in prosecuting any work he undertook to perform, was universally esteemed and beloved; a man who in Southampton and the surrounding districts is as much beloved and esteemed as he was in the north; a man who is held in respect and affection by the denomination to which he belongs and by Christians of other bodies; is willing to meet Mr. Massingham and discuss this question with. (Hear, hear.) Why will not Mr. Massingham meet Mr. Williams? (Voices: "He dare not.") Because he has met him before, and been beaten. (Loud cheers.) Never schoolboy had a sounder thrashing. (Renewed cheers.) The burnt child dreads the fire.

After meeting some of Mr. Massingham's objections to Dissent, he came to the proof of the words which he had on a former occasion quoted from Lord Brougham's speech in 1825, as reported in the "Mirror of Parliament," and which Mr. Massingham said were not to be found in "Hansard." They were in substance though not identical in words, but Mr. Walters had written to Lord Brougham on the matter. Here was the letter in reply; and though in it Lord Brougham says that he has no recollection of using the words, he adds a saving clause which may henceforth be quoted as Lord Brougham's support of my views:—

Cannes, March 13th.

Lord Brougham presents his compliments to Mr. Walters. He has no recollection whatever of having used the words Mr. Walters quotes—but they appear to him wholly unobjectionable.

That Lord Brougham, now upwards of eighty years of age, can not remember the exact words he used in a speech which he delivered upwards of forty years ago, is not to be wondered at. Under the circumstances, we do not regret it. It is of little importance whether he used the words attributed to him or not. He endorses them to-day, for he distinctly says:—"They appear wholly unobjectionable." (Loud cheers, and a Voice: "Let Mr. Dibb drink," and laughter.) After replying to nine questions which Mr. Massingham had put to him to deal with in his lecture, Mr. Walters thus concluded:—

The oft-quoted aphorism was never more appropriate,—"Truth is mighty and must prevail." (Mr. DIBB: "Hear, hear.") We may not live to witness the success of our labours. (A Voice: "O yes.") Thank you for your encouragement. I am not so sanguine. I do not expect to live to see the fulfilment of our aspirations and hopes. We are mortal, and so were our fathers before us from whom we have received this holy cause. But though we die, the cause dies not. We will hand it down to our sons, and charge them, by the memory of their fathers, never to prove recreant; but to bear aloft the standard, and plant it in advance of the spot where we fell. (Cheers.) They shall know that,—

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is always won."

And so shall the battle descend: till one day the victors, gathering in triumph around the prostrate foe, shall say one to another, "O sing unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory. (Loud cheers again and again repeated, and a Voice: "Three times three for Mr. Walters.")

ALLEGED LIBEL AGAINST THE MAYOR OF WAKEFIELD.

On Monday, the 26th March, Mr. Shaw, the Mayor of Wakefield, applied for a summons at the Petty Sessions against Mr. Hall, the proprietor of the *Free Press*, for libel arising from the publication of a placard headed "Disgraceful Conduct of the Mayor," being a part of the contents of the *Free Press* newspaper for January 16th, in which his arbitrary ruling at the discussion between Mr. Charles Williams and Mr. Bowditch was so characterised. Mr. Shaw conducted his own case, and Mr. Bennett, of London, appeared for Mr. Hall. Mr. Shaw, in proving the libel, contended that there was nothing that could show the *animus* of Mr. Hall more than this act—that whilst the bill of which he complained was exhibited for the space of seven days, he passed the shop the day before (Tuesday) and on looking to see whether the bill of the previous Saturday was up, he could see none. After a long trial Mr. Bennett submitted to the Bench that, seeing the justices in this and the previous cases had refused to accede to such applications, Mr. Hall was perfectly justified in expressing his opinion in strong terms. There was nothing said about the Mayor's motives—he might have been prejudiced in ruling as he did—but it was certain that his motives were not called in question. The defendant was amply justified—more than justified—in saying what the Mayor had complained of. If he did not attack the private character of the prosecutor, he had a perfect right to give his opinion; and the previous cases fully bore this out. Defendant was bound to express an opinion as the upholder of a free press. It was a public transaction to which he referred, and he had a perfect right to call attention to it. He had done nothing more than his duty as a public journalist—the duty of searching out everything that came before the public. He had a right to use the word "disgraceful" if the conduct he criticised was disgraceful. If they had been allowed to go into the case, and been at liberty to show justification, the conduct of Mr. Shaw would have been shown to have been disgraceful; numerous witnesses would have proved it "disgraceful conduct," but they were debarred from taking that

course. He confidently appealed to the court to dismiss the case, as there was no evidence whatever to warrant a committal.

The Court, in giving their decision, said that to the best of their judgment, and making full allowance for the large latitude of the press, they had no alternative but to send the case for trial, believing that there was a *prima facie* evidence of a libel, and of the publication by Mr. Hall.

Mr. Bennett: I suppose you will accept bail.

The Court: Of course.

Mr. Bennett: You will perhaps consider Mr. Hall's own recognisances sufficient.

The Chairman: Oh, certainly.

The witnesses were then called that they might be bound over to appear at the trial.

BURIAL SCANDALS.

Mr. Joseph Manley, of Halberton, Devonshire, gives the following sketch in the *Western Times* of incidents that took place at that place, of which Canon Girdlestone is the vicar:—

Having lost a child, I sent a message to Mr. Girdlestone, the vicar of this parish, on Thursday morning, stating I wished to bury its corpse the latter part of the week, should that time be convenient for him; and received a reply that he should not bury it at all. On receipt of this answer, I went to the gravedigger, and requested him to get a grave ready wherein I might bury my dead infant. On Saturday morning I received a note, stating that Mr. Girdlestone had sent for the sextoness in a great rage, to come to him immediately. She said she would come as quick as possible, after she had attended some household matters. She was then told to come directly. Mr. Girdlestone then, I am informed, locked the gates of the yard and carried away the keys. On receipt of this information I went to the churchwarden for assistance, and we both went and obtained legal advice. Acting according to that advice, we returned home to bury the child; but on our arrival at the village, we were met by the gravedigger, who told us Mr. Girdlestone had sent his own servant, who had filled up the grave; and the rev. vicar had threatened to send him (the gravedigger) where it should be some time before he would come back again. Hearing this, as we were advised not to take the law in our own hands, we went to the vicarage. On our way there, we passed by the side of the churchyard, and found the gates locked, and guarded by the policeman and schoolmaster, who were locked inside the gates. On our asking them who ordered them there, we were told the vicar had done so. We then proceeded to the vicar's, and saw him in his lawn. I told him my business: that I had an infant lying dead, and had requested him to bury it for me; but as he had refused to do so, I now demanded, as a parishioner, my right to bury the child in the parish graveyard myself; but though I had a wish that the body of the babe should lie by the side of his brethren, still if he (the vicar) objected to his being buried in that part of the yard, if he would name any other place in the yard it should be buried there. He then told me I had no right; but if I asked his permission I might bury; but it should be in the dusk of the evening, and without any procession or form; from which I inferred he meant the child should be buried as a dog, and that neither myself or any of my friends should follow him to the grave. I told him it was not my wish, nor did I require him, to read any service over the corpse—but still persisted in demanding my right and privilege to bury the child in seasonable hours, and follow it to the grave; but he said I should not. After some consultation with my friends on my return home, who urged the necessity of burying the child without further wounding the feelings and endangering the life of my wife, who was lying in a very precarious state from her recent confinement of this poor infant, and the loss of the child—being only nine days' old when it died—and the conduct of the vicar, I was induced to apply for a place to bury the child in the Wesleyan Chapel yard, the authorities of which kindly told me that should I find from proceedings which we intend taking the vicar was wrong, I might move the corpse and deposit it by the side of his brothers if I wished; we then decided on doing so, and he now lies there. I may add that this is the third child I have lost in less than twelve months, and as this graveyard will some day probably be the resting-place of the parents, I wished that all might lie together.

Canon Girdlestone, in reply (remarks our contemporary) says that he was compelled by law to withhold Christian burial from the deceased, and that he had the grave filled up because the father set him at defiance, and he found the bell tolling as if the infant corpse were that of a baptized Christian. The Canon himself is a very mild specimen of the efficacy of baptism. It is a pity that he had had a quarrel with the farmers of the parish, and that the father of this poor infant had previously incurred his displeasure on grounds totally unconnected with Christian doctrine or Church discipline. His defence rests not on what the father did, but what he thought he intended to do.

A correspondent of the *Inquirer* reports two other cases of a like character:—

A few weeks since a corpse was washed on shore on the eastern coast, a jury was summoned to inquire into the cause of death, and, judging from appearances, it was unanimously concluded that it was the body of a poor shipwrecked mariner. A grave was dug in the churchyard to receive the remains. The sympathy of the people was strongly enlisted, and they resolved to follow the corpse of the stranger (whom they regarded as a man and a brother) to the last resting-place. The parish priest was called on to read the service, but refused on the plea that he had no certificate of baptism. The voice of the people pleaded earnestly for the service, but in vain.

Another case occurred last week at Honiton, when the rector refused to bury the child of Mr. W. J. Miller, merchant, because it had not been sprinkled with clerical holy water. The bereaved parents having resolved to commit the remains of their endeared treasure in the spot sacred to family reminiscences, went in funeral order to the churchyard, where the Rev. W. E.

Foot, Baptist minister, conducted the service, not indeed where Priest Mackharness would have done it, but outside the gate of the yard, for within was State-Church consecrated earth, where no Dissenting minister dare utter the words of Christ, "for of such is the Kingdom of Heaven"! Is this the talented religious rector that a few political Unitarians of Honiton so much revere and admire for clerical excellencies, that they have closed their place of worship and even refuse to reopen it, lest they should give offence to his reverence?

IMPRISONMENT OF A CHURCH-RATE DEFAULTER.

(From the *Suffolk Mercury*.)

After long months of suspense, anxiety, and suffering, James Grant has been pounced upon by the myrmidons of Ecclesiastical law, and is now in the dungeons of the inquisition of the Established Church! We lately warned our readers to expect this denouement of the sad tale of persecution to which our pages have frequently referred, and it is now our painful duty to inform them that it has occurred. Now, what is the history of this case of Church-rate oppression? Mr. Grant was a short time since a respectable brewer, carrying on his business in the parish of Kettleburgh, in this county. Over this parish presides one of the reputed wealthiest men, as rector, in this neighbourhood—one who combines the offices of farmer and clergyman, and is also a landed proprietor. Poor Grant, who is a Dissenter, was a parishioner of this successor of the Apostles; but of course neither desired nor required the pastoral attentions and ministrations of the rich rector. Yet it is decreed by the rich parson and his obsequious disciples that the recalcitrant Dissenter shall pay, and they will set in motion all the machinery of the Ecclesiastical Courts to screw out of him the paltry sum it is their will he should contribute, to save their own pockets. Well, he is unable conscientiously to comply with their demand, and is dragged by them into the Ecclesiastical Court—mark! they are the originators of the suit, not Grant—condemned in rate and costs, and, the result is that, unable to find the means of payment, he is, as we have stated, cast into prison.

In a subsequent number our contemporary states that Mr. Grant now lies in Whitecross-street Prison, London, and that his case has excited much commiseration among the more unprejudiced and liberal-minded of the people of Suffolk, and no little indignation has been expressed by many that such things should be done under the name of Christianity. Mr. Grant, in times past, complained against his assessment, and very justly so, as may be seen in this fact:—The "Chequers" was his house, and the parish had pushed it up to a 50*l.* gross annual value. This week we have been looking over the Kettleburgh assessment, when, to our surprise we find that now another man is owner of the same house, the parish authorities have brought it down to 18*l.* The assessment was 50*l.* in the rate for which proceedings have been taken. Was this injustice practised upon Mr. Grant, we wonder, because of his religious convictions? In order that poor Grant's imprisonment may not be forgotten, we shall keep the fact before our readers weekly, as an advertisement, until his liberty is regained.

RITUALISM.

The Bishop of London (says the *Record*) has signed the letters of request to the Dean of the Court of Arches in the matter of the prosecution of the incumbent of St. Alban's, Holborn. The charges are as follows:—1. For the elevation and adoration of the holy elements. 2. For placing lights on the communion-table. 3. For the use of incense. 4. For the mixed chalice. We understand that Dr. A. J. Stephens would not include the wafer bread in the charges, as the evidence would have been required of communicants, and to this the learned counsel declined to resort.

It is stated that the Bishop of Manchester is so determined that Ritualism shall have no footing in his diocese, that he puts a series of questions to candidates for holy orders, involving a definite opinion from them with regard to the questions now at issue.

The extreme High-Church party (says the *Pall Mall Gazette*) are multiplying their observances and their prohibitions with their usual infelicity. They are now seriously remonstrating against a practice which has always, we suspect, been common enough among professional musicians, and are condemning Church organists for playing the organ on special occasions in Dissenting chapels. Mr. Hopkins, the organist at the Temple Church, and one of the most accomplished players in England, has especially offended by "illustrating" a lecture on sacred music given by a Dissenting minister in a chapel in South Lambeth; an enormity which has called forth the gravest censures. This is surely a specimen of petty narrowness of the smallest Roman type, and is only worth mentioning as a specimen of the spirit of that undying exclusiveness which is cherished by the thoroughly clerical mind. But much worse is that adoption of one of the most objectionable forms of modern Roman pietism which was briefly noticed in our columns a day or two ago. The "The Litany of the Holy Face," which is recommended by the *Church News* to the Anglican devout, is an example of a large class of devotions which are in favour with Catholics of a peculiar cast of mind, and which, unhappily, were introduced among English Roman Catholics through the Italianising tastes of Cardinal Wiseman, and that importation of Belgian, Italian, and other foreign ecclesiastics which has so largely increased the staff of the Catholic priesthood during some years past. Originally invented, we suspect, in Spain, this fashionable form of prayer consists in

the contemplation, adoration, and invocation of the separate parts of the earthly figure of Jesus Christ; the hands, the feet, the wounded side, the heart, and, as in the case now before us, the face. The coarse materialism of the practice, and the utter absurdity of addressing a prayer to the corporeal part of our Lord's nature, are so obvious, that it is really amazing that men and women of ordinary sense and good feeling should tolerate it. And yet the fashion finds votaries, and has, moreover, existed for a long time among a well-known sect of Protestants, the Herrnhutters, or Moravians. Such devotions are, in truth, only the produce of that morbid semi-hysterical emotionalism which is the result of an unmarried life in the case both of men and women who do not spend their days in active works of practical benevolence. The craving for ever fresh stimulants to the feelings is in such cases often irresistible, the forlorn and unsatisfied mind growing weary of ever feeding upon its own recollections, and longing for some apparently human object on which to expend its sensibilities. In no respect does the present Romanising school show its inferiority to the extreme school of Newman, Keble, and Froude of other days, more strikingly than in this and other specimens of its love for the worst extravagances of modern Roman religionism.

The Bishop of Oxford has just replied, at some length, to the address from 237 communicants in Reading, forwarded last week, expressing their perfect satisfaction with the manner in which his lordship has fulfilled the duties of his episcopal office in the diocese. The Bishop says that the address by the 237 communicants (which included the Mayor of Reading, the ex-Mayor, and a number of churchwardens) has afforded him much pleasure. It is a proof of their confidence and affection. He thanks God that his endeavours to discharge his duties during the twenty-two years he has been their bishop are appreciated. He feels satisfied that the other address to which the 237 communicants allude was not the voice of Churchmen in Reading, and he sees from the names appended to it that it emanated from those who had unfortunately become notorious for that narrowness of spirit which could not endure any attempts of his to maintain the distinctive doctrines and discipline of our Reformed Church in that liberal spirit of toleration which is so especially hers.

THE NEW DEAN OF HERTFORD.—The Hon. and Rev. George Herbert, brother of Lord Powis, has been appointed by Lord Derby to the Deanery of Hereford.

THE ROMAN CATHOLIC MOVEMENT AT OXFORD.—It appears that the Roman Catholics do not contemplate erecting a college, but will confine themselves in building a chapel in Oxford for the accommodation of the Roman Catholic students who are now admitted at Balliol, Christ Church, Exeter, and Lincoln Colleges. At the present time there are fourteen students, but it is anticipated that very shortly the number will be considerably increased.

BRISTOL COLLEGE.—The *Freeman* states that the vacancy in the staff of this venerable institution has been filled up by the appointment of E. S. Claypole, Esq., B.A., of Weston-super-Mare, as classical and mathematical tutor, a gentleman whose antecedents and scholarship have pointed him out to the committee as eminently fitted for the post. During the interval of Mr. Bosworth's illness, and since his resignation, the Rev. B. Pratten, B.A., has been the classical tutor, and Mr. Claypole has taken the mathematical department. This was intended by all parties as only a temporary arrangement.

BISHOP COLENSO AND THE BISHOP OF CAPE TOWN.—The Natal papers report the proceedings in the Supreme Court of Natal in the case of Bishop Colenso v. the Bishop of Capetown, the question at issue being in whom the title to the ground on which the cathedral stands is vested. The Chief Justice gave judgment for the plaintiff, relying mainly on the circumstances that the Bishop of Capetown surrendered his original letters patent on the constitution of the see of Natal; and he ruled "that there must be a judgment for the plaintiff for one farthing damages, and that the Court should decree that the land in question and the buildings thereon at law now stand vested in the plaintiff in his corporate capacity and his successors in office as bishop of Natal. And taking this view, and recollecting the nature of the obstructions employed, and especially that a part of these proceedings were in contempt of, or in wilful disobedience to, the Queen's Order in Council, I think the plaintiff should have his costs." Mr. Justice Phillips concurred. Mr. Justice Connor dissented, thinking judgment should be for the defendant. The judgment of the majority of the Court being thus in favour of Dr. Colenso, notice of appeal was given on the part of the Bishop of Capetown.

THE ADVOWSON MARKET.—Shropshire is very fruitful in instances of the evils of a State-Church. One of these comes before us in an announcement made in a local contemporary that there is a living for sale in the county. First of all there is the temptation—of a useful field of labour, or a parish in need of enlightenment?—no, but of "a rectory situate in one of the most delightful parts of the country." We are not told whether the moral condition of the people who live around this picturesque rectory is "delightful," or needs improving. Whatever it may be, there is 300*l.* a-year for the clergyman, and that is the first thing to be sought after. It is, no doubt, worth a good sum just now, for the "present rector" has reached the age of sixty-three. Then there are the enticements of "ornamental gardens and pleasure-grounds attached" to the rectory-house. A beautiful country, 300*l.* a-year, a clergyman in the decline of life, luxuriant

Apostles ought to have obeyed them; if it was, then the State Church theory of civil supremacy over the Church is anti-Christian. He asked his opponent, who had boldly announced that what he had proved was unprovable, to meet this argument fairly, and to tell them whether the Apostles ought to have submitted to the magistrates. He pressed this upon Mr. Bowditch; for, as he was not permitted to reply to his arguments, it was only due that Mr. Bowditch should reply to him. (Loud cheers.)

Mr. BOWDITCH, who was received with applause, said he fully expected to meet with something having a fair resemblance to argument. He came prepared for that, and he came to answer it. On the fourth proposition he required proof from Scripture that the union of Church and State was objectionable, because it was in direct opposition to the teaching of Scripture. He asked what was the proof. (A Voice: "Plenty.") He affirmed most unequivocally that there was none; not a particle. (A Voice: "That'll do," laughter and cheers.) If noise were argument, then he would yield; but as it was not he declined to yield to it. They were told that in the Old Testament it was said that God required a willing offering. Who questioned it? Did that prevent the union of Church and State. They were told that St. Paul inculcated voluntary offerings. Well, and that was one of the passages the Church selected to be read. They were told that no man could serve two masters. Who for one moment thought he could? (Laughter, and Councillor LAMB: "Gas and Gospel.") Mr. BOWDITCH: The truth seemed very uncomfortable to some few people in the meeting. (Cheers.) There were some half dozen or so who could scarcely for their lives sit it out. (Uproar, and cries of "Question.") They were determined if they could to stop him, but he was sorry that they had got such a fruitless errand. They were told on the authority of the passage that if a man refused to hear the Church he was to be treated as a heathen man and a publican; that the Christ did not permit an appeal in the Gorkham case.

Mr. WILLIAMS rose to object; and said that he did not say that.

Mr. BOWDITCH said that he had taken the words down.

Mr. WILLIAMS asked to be permitted to explain, and the Mayor having agreed, he began: The Mayor gives me permission to explain. I wish—

The MAYOR: You are to explain, and not to throw politeness about in that way.

Voices: Don't explain. We understand it. Don't submit to be treated so shamefully.

Mr. WILLIAMS: Well, I will not explain. (Loud cheers.)

The discussion was continued for a great length of time, Mr. Williams most ably and incontrovertibly defending Mr. Walters' positions, and Mr. Bowditch refusing to consider that any case had been made out or that there was anything to reply to. At the termination great difficulty was experienced in passing a vote of thanks to the chairman, when—

Mr. WILLIAMS rose and said that he wished to support the proposition, and that on the ground that he had not a shadow of doubt but that the Mayor, so far as his intention was concerned, meant to do that which was right and fair.

Mr. DIBB: Reservation again. (Groans and hisses.)

Mr. WILLIAMS: He had not agreed with the ruling of the Mayor, and he made no secret of it, and he made no secret that he thought he had not been treated somewhat unfairly. ("No, no," and loud cheers.) But at the same time he did not believe the chairman meant to treat him unfairly. Hence came there to discuss, and would not have come if he had known that discussion would not be permitted. (Cheers.) But at the same time he bowed, though reluctantly, to the chair. He considered that the chairman ought to have a vote of thanks for the patience he had exhibited.

Mr. EASTHEAD was apparently just about to offer some remark when Mr. Bowditch stepped forward and asked that the vote might be passed by giving three cheers to the Mayor, which were given accordingly, and then followed three cheers for Mr. Williams.

LECTURE BY REV. W. WALTERS.

(Abridged from the *Wakefield Express*.)

Last Thursday evening, Mr. Walters appeared in person at the Music Saloon, to reply to the allegations made against him by Mr. Massingham. Alderman Lee again presided, and it was announced that there would be no discussion, as Mr. Walters adhered to his opinion that such a course would produce no good result.

Mr. WALTERS commenced by saying that he should that evening confine himself to Mr. Massingham, and reply to no one else, and if Mr. Massingham desired to reply again he could do so by taking the same hall or a future evening. He alluded to a bill which he had seen placarded in the town—(cries of "Shame!") in which he (Mr. Walters) was alluded to as a Dissenting preacher, the object of which was to prove that he did not object to discussion at Bampton while he did at Wakefield. At Bampton he was asked questions by Mr. Whitworth, a clergyman, and by Mr. Holt. He answered the questions, but he did not consider answering questions to be *viva voce* discussion. (Cheers.) That being so, the man, whoever he was, who composed that bill, was a slanderer and a liar. (Loud cheers and uproar.) [This was the occasion of a little scene.]

The Rev. W. R. BOWDITCH, rising, held a newspaper up, and exclaimed, "There is the proof." This remark was followed by disapprobation and cries of "Hats off!" "Take your hat off, Bowditch," to which request Mr. Bowditch acceded.

The CHAIRMAN: Gentlemen, I have only to say—I have only to say I believe you will allow Mr. Walters to continue his lecture. (Cries of "Yes, yes," and a Voice: "If he speaks truth.") I should be sorry indeed to suppose that there are any gentlemen present in this assembly who will interfere with the delivery of the lecture. (Cries of "Turn 'em out!" and cheers.)

The Rev. W. M. MADDEN said that the statement in the placard was borne out by the paper. (Cries of "Platform.")

The CHAIRMAN: I hope there is not the slightest

intention in the mind of any person coming into this room to commit any act likely to interfere with the progress of this meeting. (Cheers, and cries of "There is.") Gentlemen, I address no one personally. I hope it will not be necessary to do so—(Hear, hear)—but if the occasion absolutely requires it, it will be my painful duty to do so.

Mr. WALTERS now again came forward, and said that he had not denied that he answered questions at Bampton.

Mr. MADDEN: The Chairman called that discussion. (A Voice: "Turn him out!" and disapprobation.)

Mr. Walters, on resuming, said he should not attempt to rival Mr. Massingham in abuse and slang. "My opponent," said Mr. Massingham, "not only sneers at our State-authorized Prayer-book, but also at our State-authorized Bible." He denied the truth of that statement; he admitted many excellencies in the Prayer-book, although it had also many defects, for it was only a human composition, but of the Bible he only referred to our authorized version of it. Mr. Walters, after making these remarks, quoted Sharpe in his preface to "Critical Notes on the Authorized English Version of the New Testament," Dr. Angus in his "Bible Hand-book," and the writer of the "History of English Translations and Translators," prefixed to Bagster's "British Hexapla," in proof of the opinion that he expressed as to the authorized version being capable of improvement; and then said:—Thus you see that my objection does not lie against the Bible, nor, as a whole, against our English version of it. What I object to is the presumption of the State to affix its seal of authority to that or any other version. (Hear, hear.) "The State," I said before, and I say it again, "has no more right to authorise a version of the Bible than it has to authorise a version of the common prayer, and the attempt to enforce the use of either should be met with equal resistance." (Hear, hear.) Mr. Walters then referred to the charge against him of having dealt treacherously in the argument by which he showed that the clergy were State-paid agents.

Mr. Massingham failed to sustain his accusation or shake his argument, which proved that though the mode of paying other branches of the State service differed, the paymaster was the same. (Hear, hear.) He contended that Mr. Massingham failed to show that the legislative measures which secured the clergy their pay, were like the laws by which Lady Hewley's charity and other private endowments were secured to Dissenters. The things wherein he would see a family resemblance were wholly dissimilar. The property, Mr. Walters proceeded, which the State had appropriated to the support of the clergy, is the product of public law, and the State that creates the property and appropriates it can use it for any other object that may be in its judgment for the nation's advantage. Lady Hewley's charity, and other endowments of a similar nature, constitute private property bequeathed to certain parties who are specified in the bequest, and just as it is the duty of the State to see that Mr. Massingham's baker does not cheat him in his bread, or his publican give him only three gills of beer for a quart, so is it the duty of the State to see that private property bequeathed by will is appropriated to the uses for which the testator left it. (Cries of "Hear, hear.")

He then alluded in the following terms to Mr. Massingham's abuse of Mr. Miall's name and public character:—

It may suit Mr. Massingham, in the pursuit of his calling as an itinerant agent of the Church Institution, to endeavour to hold Mr. Miall up to reproach and scorn. By buffoonery and bullying he may seek to excite public feeling against a man the latchet of whose shoes he is not worthy to unlatch—("Hear, hear," and cheers)—all such efforts are powerless. He might as well attempt to dim the lustre of the sun as hope to destroy the influence of one whom, when future historians come to write the history of religion in England in the nineteenth century, will be recognised as one of the noblest men of the age. (Loud cheers.)

He would, however, not rely upon Mr. Miall's authority for his statement as to the pay of the clergy, but content himself with quoting a passage from Lord Campbell:—

I apprehend that this view of the subject is fully borne out by the origin and history of tithes in this country. It is well known that tithes were at first in the nature of a tax on all property for ecclesiastical purposes. When the Christian religion was first planted in this island, its ministers were supported by the voluntary oblations of the faithful. By-and-bye all were expected to contribute a tenth of their substance, and afterwards this became a legal obligation. But by law there was long a fourfold division of the tithes—one part to the bishop, one to the incumbent of the parish, one to repair the fabric of the Church, and a fourth to the poor. (Hear, hear.) I wonder how much of the tithes goes to the poor now. ("Hear, hear," and cheers.) An alteration was afterwards made, which could only have been made by the Legislature; and bishoprics being amply endowed by landed possessions, the parochial clergy contrived to get the whole of the tithes for their own use—(Hear, hear)—the repairs of the Church being left to the parishioners—and the poor thrown upon charity—("Hear, hear," laughter, and a Voice: "How do you like that, lads?") Having regard to the rights of individuals, why might not the Legislature again interfere and regulate the enjoyment and application of property created by the State, and always under its control? (Speeches of Lord Campbell at the Bar and in the House of Commons, &c. Edinburgh: Adam and Charles Black. London: Longmans and Co. 1842. 90, 91.) This volume was revised and edited by his lordship, as he states in the preface, in which he dedicates it to his brother, Sir George Campbell.

Mr. Massingham had challenged Mr. Miall to public debate. He knew that he was pretty safe in doing so, for if Mr. Miall felt inclined for a *viva voce* discussion, he would seek an abler and worthier combatant than Mr. J. D. Massingham, lecturer for the Church Institution.

But if our friend so longs for discussion, why not discuss? The Rev. Charles Williams, of Southampton

(—a ringing cheer, loud and long continued, which was attempted to be stopped by a little boating, followed the mention of Mr. Williams's name.) Mr. Walters resuming: I thank you, I thank you with all my heart for the way in which you have received my friend's name (a Voice: "We will;" and renewed loud cheers.) The Rev. Charles Williams, of Southampton; a man whom I am proud to call my friend; a man who, before his removal to Southampton, was resident for several years in Lancashire, and for his ability as a preacher, and lecturer, and author—for his high religious character—for his readiness to engage in every good work, and his earnestness in prosecuting any work he undertook to perform, was universally esteemed and beloved; a man who in Southampton and the surrounding districts is as much beloved and esteemed as he was in the north; a man who is held in respect and affection by the denomination to which he belongs and by Christians of other bodies; is willing to meet Mr. Massingham and discuss this question with. (Hear, hear.) Why will not Mr. Massingham meet Mr. Williams? (Voices: "He dare not.") Because he has met him before, and been beaten. (Loud cheers.) Never schoolboy had a sounder thrashing. (Renewed cheers.) The burnt child dreads the fire.

After meeting some of Mr. Massingham's objections to Dissent, he came to the proof of the words which he had on a former occasion quoted from Lord Brougham's speech in 1825, as reported in the "Mirror of Parliament," and which Mr. Massingham said were not to be found in "Hansard." They were in substance though not identical in words, but Mr. Walters had written to Lord Brougham on the matter. Here was the letter in reply; and though in it Lord Brougham says that he has no recollection of using the words, he adds a saving clause which may henceforth be quoted as Lord Brougham's support of my views:—

Cannes, March 13th.

Lord Brougham presents his compliments to Mr. Walters. He has no recollection whatever of having used the words Mr. Walters quotes—but they appear to him wholly unobjectionable.

That Lord Brougham, now upwards of eighty years of age, can not remember the exact words he used in a speech which he delivered upwards of forty years ago, is not to be wondered at. Under the circumstances, we do not regret it. It is of little importance whether he used the words attributed to him or not. He endorses them to-day, for he distinctly says:—"They appear wholly unobjectionable." (Loud cheers, and a Voice: "Let Mr. Dibb drink," and laughter.) After replying to nine questions which Mr. Massingham had put to him to deal with in his lecture, Mr. Walters thus concluded:—

The oft-quoted aphorism was never more appropriate,—"Truth is mighty and must prevail." (Mr. DIBB: "Hear, hear.") We may not live to witness the success of our labours. (A Voice: "O yes.") Thank you for your encouragement. I am not so sanguine. I do not expect to live to see the fulfilment of our aspirations and hopes. We are mortal, and so were our fathers before us from whom we have received this holy cause. But though we die, the cause dies not. We will hand it down to our sons, and charge them, by the memory of their fathers, never to prove recreant; but to bear aloft the standard, and plant it in advance of the spot where we fall. (Cheers.) They shall know that,—

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is always won."

And so shall the battle descend: till one day the victors, gathering in triumph around the prostrate foe, shall say one to another, "O sing unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory." (Loud cheers again and again repeated, and a Voice: "Three times three for Mr. Walters.")

ALLEGED LIBEL AGAINST THE MAYOR OF WAKEFIELD.

On Monday, the 25th March, Mr. Shaw, the Mayor of Wakefield, applied for a summons at the Petty Sessions against Mr. Hall, the proprietor of the *Free Press*, for libel arising from the publication of a placard headed "Disgraceful Conduct of the Mayor," being a part of the contents of the *Free Press* newspaper for January 16th, in which his arbitrary ruling at the discussion between Mr. Charles Williams and Mr. Bowditch was so characterised. Mr. Shaw conducted his own case, and Mr. Bennett, of London, appeared for Mr. Hall. Mr. Shaw, in proving the libel, contended that there was nothing that could show the *animus* of Mr. Hall more than this act—that whilst the bill of which he complained was exhibited for the space of seven days, he passed the shop the day before (Tuesday) and on looking to see whether the bill of the previous Saturday was up, he could see none. After a long trial Mr. Bennett submitted to the Bench that, seeing the justices in this and the previous cases had refused to accede to such applications, Mr. Hall was perfectly justified in expressing his opinion in strong terms. There was nothing said about the Mayor's motives—he might have been prejudiced in ruling as he did—but it was certain that his motives were not called in question. The defendant was amply justified—more than justified—in saying what the Mayor had complained of. If he did not attack the private character of the prosecutor, he had a perfect right to give his opinion; and the previous cases fully bore this out. Defendant was bound to express an opinion as the upholder of a free press. It was a public transaction to which he referred, and he had a perfect right to call attention to it. He had done nothing more than his duty as a public journalist—the duty of searching out everything that came before the public. He had a right to use the word "disgraceful" if the conduct he criticised was disgraceful. If they had been allowed to go into the case, and been at liberty to show justification, the conduct of Mr. Shaw would have been shown to have been disgraceful; numerous witnesses would have proved it "disgraceful conduct," but they were debarred from taking that

course. He confidently appealed to the court to dismiss the case, as there was no evidence whatever to warrant a committal.

The Court, in giving their decision, said that to the best of their judgment, and making full allowance for the large latitude of the press, they had no alternative but to send the case for trial, believing that there was a *prima facie* evidence of a libel, and of the publication by Mr. Hall.

Mr. Bennett: I suppose you will accept bail.

The Court: Of course.

Mr. Bennett: You will perhaps consider Mr. Hall's own recognisances sufficient.

The Chairman: Oh, certainly.

The witnesses were then called that they might be bound over to appear at the trial.

BURIAL SCANDALS.

Mr. Joseph Manley, of Halberton, Devonshire, gives the following sketch in the *Western Times* of incidents that took place at that place, of which Canon Girdlestone is the vicar:—

Having lost a child, I sent a message to Mr. Girdlestone, the vicar of this parish, on Thursday morning, stating I wished to bury its corpse the latter part of the week, should that time be convenient for him; and received a reply that he should not bury it at all. On receipt of this answer, I went to the gravedigger, and requested him to get a grave ready wherein I might bury my dead infant. On Saturday morning I received a note, stating that Mr. Girdlestone had sent for the sexton in a great rage, to come to him immediately. She said she would come as quick as possible, after she had attended some household matters. She was then told to come directly. Mr. Girdlestone then, I am informed, locked the gates of the yard and carried away the keys. On receipt of this information I went to the churchwarden for assistance, and we both went and obtained legal advice. Acting according to that advice, we returned home to bury the child; but on our arrival at the village, we were met by the gravedigger, who told us Mr. Girdlestone had sent his own servant, who had filled up the grave; and the rev. vicar had threatened to send him (the gravedigger) where it should be some time before he would come back again. Hearing this, as we were advised not to take the law in our own hands, we went to the vicarage. On our way there, we passed by the side of the churchyard, and found the gates locked, and guarded by the policeman and schoolmaster, who were locked inside the gates. On our asking them who ordered them there, we were told the vicar had done so. We then proceeded to the vicar's, and saw him in his lawn. I told him my business: that I had an infant lying dead, and had requested him to bury it for me; but as he had refused to do so, I now demanded, as a parishioner, my right to bury the child in the parish graveyard myself; but though I had a wish that the body of the babe should lie by the side of his brothers, still if he (the vicar) objected to his being buried in that part of the yard, if he would name any other place in the yard it should be buried there. He then told me I had no right; but if I asked his permission I might bury; but it should be in the dusk of the evening, and without any procession or form; from which I inferred he meant the child should be buried as a dog, and that neither myself or any of my friends should follow him to the grave. I told him it was not my wish, nor did I require him, to read any service over the corpse—but still persisted in demanding my right and privilege to bury the child in seasonable hours, and follow it to the grave; but he said I should not. After some consultation with my friends on my return home, who urged the necessity of burying the child without further wounding the feelings and endangering the life of my wife, who was lying in a very precarious state from her recent confinement of this poor infant, and the loss of the child—being only nine days' old when it died—and the conduct of the vicar, I was induced to apply for a place to bury the child in the Wesleyan Chapel yard, the authorities of which kindly told me that should I find from proceedings which we intend taking the vicar was wrong, I might move the corpse and deposit it by the side of his brothers if I wished; we then decided on doing so, and he now lies there. I may add that this is the third child I have lost in less than twelve months, and as this graveyard will some day probably be the resting-place of the parents, I wished that all might lie together.

Canon Girdlestone, in reply (remarks our contemporary) says that he was compelled by law to withhold Christian burial from the deceased, and that he had the grave filled up because the father set him at defiance, and he found the bell tolling as if the infant corpse were that of a baptized Christian. The Canon himself is a very mild specimen of the efficacy of baptism. It is a pity that he had had a quarrel with the farmers of the parish, and that the father of this poor infant had previously incurred his displeasure on grounds totally unconnected with Christian doctrine or Church discipline. His defence rests not on what the father did, but what he thought he intended to do.

A correspondent of the *Inquirer* reports two other cases of a like character:—

A few weeks since a corpse was washed on shore on the eastern coast, a jury was summoned to inquire into the cause of death, and, judging from appearances, it was unanimously concluded that it was the body of a poor shipwrecked mariner. A grave was dug in the churchyard to receive the remains. The sympathy of the people was strongly enlisted, and they resolved to follow the corpse of the stranger (whom they regarded as a man and a brother) to the last resting-place. The parish priest was called on to read the service, but refused on the plea that he had no certificate of baptism. The voice of the people pleaded earnestly for the service, but in vain.

Another case occurred last week at Honiton, when the rector refused to bury the child of Mr. W. J. Miller, merchant, because it had not been sprinkled with clerical holy water. The bereaved parents having resolved to commit the remains of their endeared treasure in the spot sacred to family reminiscences, went in funeral order to the churchyard, where the Rev. W. E.

Foot, Baptist minister, conducted the service, not indeed where Priest Mackharnes would have done it, but outside the gate of the yard, for within was State-Church consecrated earth, where no Dissenting minister dare utter the words of Christ, "for of such is the Kingdom of Heaven"! Is this the talented religious rector that a few political Unitarians of Honiton so much revere and admire for clerical excellencies, that they have closed their place of worship and even refuse to reopen it, lest they should give offence to his reverence?

IMPRISONMENT OF A CHURCH-RATE DEFAULTER.

(From the *Suffolk Mercury*.)

After long months of suspense, anxiety, and suffering, James Grant has been pounced upon by the myrmidons of Ecclesiastical law, and is now in the dungeons of the inquisition of the Established Church! We lately warned our readers to expect this denouement of the sad tale of persecution to which our pages have frequently referred, and it is now our painful duty to inform them that it has occurred. Now, what is the history of this case of Church-rate oppression? Mr. Grant was a short time since a respectable brewer, carrying on his business in the parish of Kettleburgh, in this county. Over this parish presides one of the reputed wealthiest men, as rector, in this neighbourhood—one who combines the offices of farmer and clergyman, and is also a landed proprietor. Poor Grant, who is a Dissenter, was a parishioner of this successor of the Apostles; but of course neither desired nor required the pastoral attentions and ministrations of the rich rector. Yet it is decreed by the rich parson and his obsequious disciples that the recalcitrant Dissenter shall pay, and they will set in motion all the machinery of the Ecclesiastical Courts to screw out of him the paltry sum it is their will he should contribute, to save their own pockets. Well, he is unable conscientiously to comply with their demand, and is dragged by them into the Ecclesiastical Court—mark! they are the originators of the suit, not Grant—condemned in rate and costs, and, the result is that, unable to find the means of payment, he is, as we have stated, cast into prison.

In a subsequent number our contemporary states that Mr. Grant now lies in Whitecross-street Prison, London, and that his case has excited much commiseration among the more unprejudiced and liberal-minded of the people of Suffolk, and no little indignation has been expressed by many that such things should be done under the name of Christianity. Mr. Grant, in times past, complained against his assessment, and very justly so, as may be seen in this fact:—The "Chequers" was his house, and the parish had pushed it up to a 50*l.* gross annual value. This week we have been looking over the Kettleburgh assessment, when, to our surprise we find that now another man is owner of the same house, the parish authorities have brought it down to 18*l.* The assessment was 50*l.* in the rate for which proceedings have been taken. Was this injustice practised upon Mr. Grant, we wonder, because of his religious convictions? In order that poor Grant's imprisonment may not be forgotten, we shall keep the fact before our readers weekly, as an advertisement, until his liberty is regained.

RITUALISM.

The Bishop of London (says the *Record*) has signed the letters of request to the Dean of the Court of Arches in the matter of the prosecution of the incumbent of St. Alban's, Holborn. The charges are as follows:—1. For the elevation and adoration of the holy elements. 2. For placing lights on the communion-table. 3. For the use of incense. 4. For the mixed chalice. We understand that Dr. A. J. Stephens would not include the wafer bread in the charges, as the evidence would have been required of communicants, and to this the learned counsel declined to resort.

It is stated that the Bishop of Manchester is so determined that Ritualism shall have no footing in his diocese, that he puts a series of questions to candidates for holy orders, involving a definite opinion from them with regard to the questions now at issue.

The extreme High-Church party (says the *Pall Mall Gazette*) are multiplying their observances and their prohibitions with their usual infelicity. They are now seriously remonstrating against a practice which has always, we suspect, been common enough among professional musicians, and are condemning Church organists for playing the organ on special occasions in Dissenting chapels. Mr. Hopkins, the organist at the Temple Church, and one of the most accomplished players in England, has especially offended by "illustrating" a lecture on sacred music given by a Dissenting minister in a chapel in South Lambeth; an enormity which has called forth the gravest censures. This is surely a specimen of petty narrowness of the smallest Roman type, and is only worth mentioning as a specimen of the spirit of that undying exclusiveness which is cherished by the thoroughly clerical mind. But much worse is that adoption of one of the most objectionable forms of modern Roman pietism which was briefly noticed in our columns a day or two ago. The "The Litany of the Holy Face," which is recommended by the *Church News* to the Anglican devout, is an example of a large class of devotions which are in favour with Catholics of a peculiar cast of mind, and which, unhappily, were introduced among English Roman Catholics through the Italianising tastes of Cardinal Wiseman, and that importation of Belgian, Italian, and other foreign ecclesiastics which has so largely increased the staff of the Catholic priesthood during some years past. Originally invented, we suspect, in Spain, this fashionable form of prayer consists in

the contemplation, adoration, and invocation of the separate parts of the earthly figure of Jesus Christ; the hands, the feet, the wounded side, the heart, and, as in the case now before us, the face. The coarse materialism of the practice, and the utter absurdity of addressing a prayer to the corporeal part of our Lord's nature, are so obvious, that it is really amazing that men and women of ordinary sense and good feeling should tolerate it. And yet the fashion finds votaries, and has, moreover, existed for a long time among a well-known sect of Protestants, the Herrnhutters, or Moravians. Such devotions are, in truth, only the produce of that morbid semi-hysterical emotionalism which is the result of an unmarried life in the case both of men and women who do not spend their days in active works of practical benevolence. The craving for ever fresh stimulants to the feelings is in such cases often irresistible, the forlorn and unsatisfied mind growing weary of ever feeding upon its own recollections, and longing for some apparently human object on which to expend its sensibilities. In no respect does the present Romanising school show its inferiority to the extreme school of Newman, Keble, and Froude of other days, more strikingly than in this and other specimens of its love for the worst extravagances of modern Roman religionism.

The Bishop of Oxford has just replied, at some length, to the address from 237 communicants in Reading, forwarded last week, expressing their perfect satisfaction with the manner in which his lordship has fulfilled the duties of his episcopal office in the diocese. The Bishop says that the address by the 237 communicants (which included the Mayor of Reading, the ex-Mayor, and a number of churchwardens) has afforded him much pleasure. It is a proof of their confidence and affection. He thanks God that his endeavours to discharge his duties during the twenty-two years he has been their bishop are appreciated. He feels satisfied that the other address to which the 237 communicants allude was not the voice of Churchmen in Reading, and he sees from the names appended to it that it emanated from those who had unfortunately become notorious for that narrowness of spirit which could not endure any attempts of his to maintain the distinctive doctrines and discipline of our Reformed Church in that liberal spirit of toleration which is so especially hers.

THE NEW DEAN OF HEREFORD.—The Hon. and Rev. George Herbert, brother of Lord Powis, has been appointed by Lord Derby to the Deanery of Hereford.

THE ROMAN CATHOLIC MOVEMENT AT OXFORD.—It appears that the Roman Catholics do not contemplate erecting a college, but will confine themselves in building a chapel in Oxford for the accommodation of the Roman Catholic students who are now admitted at Balliol, Christ Church, Exeter, and Lincoln Colleges. At the present time there are fourteen students, but it is anticipated that very shortly the number will be considerably increased.

BRISTOL COLLEGE.—The *Freeman* states that the vacancy in the staff of this venerable institution has been filled up by the appointment of E. S. Claypole, Esq., B.A., of Weston-super-Mare, as classical and mathematical tutor, a gentleman whose antecedents and scholarship have pointed him out to the committee as eminently fitted for the post. During the interval of Mr. Bosworth's illness, and since his resignation, the Rev. B. Pratten, B.A., has been the classical tutor, and Mr. Claypole has taken the mathematical department. This was intended by all parties as only a temporary arrangement.

BISHOP COLENSO AND THE BISHOP OF CAPETOWN.—The Natal papers report the proceedings in the Supreme Court of Natal in the case of Bishop Colenso v. the Bishop of Capetown, the question at issue being in whom the title to the ground on which the cathedral stands is vested. The Chief Justice gave judgment for the plaintiff, relying mainly on the circumstances that the Bishop of Capetown surrendered his original letters patent on the constitution of the see of Natal; and he ruled "that there must be a judgment for the plaintiff for one farthing damages, and that the Court should decree that the land in question and the buildings thereon at law now stand vested in the plaintiff in his corporate capacity and his successors in office as bishop of Natal. And taking this view, and recollecting the nature of the obstructions employed, and especially that a part of these proceedings were in contempt of, or in wilful disobedience to, the Queen's Order in Council, I think the plaintiff should have his costs." Mr. Justice Phillips concurred. Mr. Justice Connor dissented, thinking judgment should be for the defendant. The judgment of the majority of the Court being thus in favour of Dr. Colenso, notice of appeal was given on the part of the Bishop of Capetown.

THE ADVOWSON MARKET.—Shropshire is very fruitful in instances of the evils of a State-Church. One of these comes before us in an announcement made in a local contemporary that there is a living for sale in the county. First of all there is the temptation—of a useful field of labour, or a parish in need of enlightenment?—no, but of "a rectory situate in one of the most delightful parts of the country." We are not told whether the moral condition of the people who live around this picturesquely-placed rectory is "delightful" or needs improving. Whatever it may be, there is 300*l.* a-year for the clergyman, and that is the first thing to be sought after. It is, no doubt, worth a good sum just now, for the "present rector" has reached the age of sixty-three. Then there are the enticements of "ornamental gardens and pleasure-grounds attached" to the rectory-house. A beautiful country, 300*l.* a-year, a clergyman in the decline of life, luxuriant

flower-plots—these are the allurements to draw out a bidding! These are the things for which the care of a Church is reduced to a commercial contract! But what of the responsibility of the pastoral office? What of the necessary qualifications? What of the duty owing to God? What of the interests of the parish? What of the adaptability of the successful bidder to his flock? All these things—the most essential for the real prosperity of a Church—are out of the question. They do not enter into the transaction. Although the most vital of all, they have neither part nor lot in the matter. And what is the consequence? That merit is overridden by gold, that jobbery and frauds are perpetrated, that incompetent men get into the Church and disgrace it, that the people are robbed of that ministration and guidance to which they are entitled, and for the inferior supply of which they have to pay, and that the religious life of the Church is deadened and corrupted by the admission of men who should quicken and ennoble it.—*Shrewsbury Free Press.*

DR. TEMPLE ON THE BIBLE.—The *Morning Advertiser*, in reporting Dr. Temple's sermon at Whitehall on Sunday, represents him to have said that, in dealing with the Bible it was a natural thought that it should be studied just as it was—a course which would avoid any further trouble. Plain facts, however, compelled thoughtful men to look close into the matter; while equally plain facts drove them to examine what they meant by calling the Bible God's word, and the use they intended to make of it. In exactly the same way that they received the Bible as true, they were bound to receive certain scientific facts which appeared to be in opposition to it—facts which at first sight appeared to differ from its teaching. It was becoming a more difficult question every day how those differences were to be reconciled. Of course there were large numbers of Christians who would not trouble themselves about such things; but all who did study the matter were constantly brought face to face with difficulties which at first sight appeared insoluble. The Christian Church was abandoning the simple uninquiring belief in the text of the Bible, and was accepting the commentary which God supplied in the lessons of ordinary science. By the close study of the Bible they might not find their own opinions confirmed, and they would have to part from many of their preconceived notions; but they must remember that science was God's servant also, and that it might afford a better commentary on the Bible than could be obtained in any other way. The great necessity of the day was bold, courageous, persevering thought. They must not accept everything they were taught as though they were little children—they must not refuse to touch questions because they might unsettle their childish faith—they must not believe just what their fathers believed—and all this because they had been told by God that they must not do so. They must be men in understanding. It was true that God's commentary might in many cases reverse man's interpretation, but no one who had really drunk in the spirit of the Bible would fear that any commentary would lower its place or lessen its power.

PRESBYTERIAN UNION.—The minutes of the meetings of the joint committee, held on the 20th and 21st ult., have just been issued, and the articles of agreement under the first head of the programme, together with the distinctive articles submitted, respectively, by the Reformed Presbyterian and United Presbyterian Churches. These articles are interesting, not only in themselves, but from their probably having got the last touches previous to being submitted to the supreme judicatories of the respective bodies. The extreme difficulty of categorically defining questions like that of the magistrate's power in religion, and setting forth in detail the principles by which his conduct in that relation should be regulated, is shown both in the alterations these articles have undergone, and the not very satisfactory result that has, after all, been arrived at. The distinctive article of the United Presbyterian Church underwent an alteration on the second day of the committee's sitting, the first clause having been changed from "That it is not competent to the civil magistrate, by legislative sanction, to determine what shall be called and regarded as the religion of the State," to "That it is not competent to the civil magistrate to choose a creed for his subjects, and give to it legislative sanction." In the distinctive articles of the Reformed Presbyterian Church, full allegiance is conditioned on the State being, according to their ideal, constituted on a thoroughly Christian basis. This was to be expected, as only consistent with their principles. But, perhaps, it would hardly have been anticipated that the articles of common agreement would involve throughout the idea of an exclusively Christian State, or that the members of the United Presbyterian Committee would have concurred in articles which must, were they applied in practice, clearly exclude the Jews (for example) from the Legislature and the magistracy. There is in these articles very little cause for the alarm expressed by Dr. Begg in the Edinburgh Free Presbytery on Wednesday, at the dangerous concessions being made to Voluntarism. The danger seems rather to be lest some important claims of religious freedom should be merged in the anxiety to have the whole sphere of State action pervaded by the spirit of Christian responsibility. In the Edinburgh Free Presbytery on Wednesday, Dr. Begg carried a motion to overture the General Assembly to give no deliverance on any branch of the union question until the results of all the inquiries under all the heads of the programme should be before them. The overture was moved in a thoroughly reactionary speech, crammed full of dogmatism, and aimed at an indefinite postponement, if not an entire defeat, of the contemplated union.—*Aberdeen Free Press.*

Religious Intelligence.

IRREGULAR RELIGIOUS AGENCIES.

III.

THE HALLELUJAH BANDS.

Some two or three years since, there might have been witnessed in one of our most ancient and busy Midland towns, a strange and suggestive scene. A large circular tent, generally used as an amphitheatre by a travelling company of performing equestrians, was, on a certain Sunday evening, densely crowded with a surging mob of unruly, noisy spirits, consisting principally of beardless factory lads, roughs, costermongers, tramps, public-house idlers, and others of a similar character, together with a few of the more quiet and respectable labouring poor. The naphtha lamps blazed away as usual, but the rickety orchestra was empty, and the performers had disappeared. The "Fiery Steed of the Boundless Desert" was quietly munching his oats in the little canvas stable attached to the circus; the "India-rubber Wonders of Tartary" had doffed their fleshings and tinsel belts, and were drowsily nodding their heads together in a neighbouring taproom; while "Le Petite Rosalie," whose evolutions as the "Flying Sylph" had turned the heads of all beholders, was lazily roaming the fields with her father, who, having laid aside his artificial beard and professional "tights," was no longer recognisable as the "Champion Rider of the World." One or two of the attendants remained, principally to keep intruders out of the ring in which the performances took place. Indeed, all the customary attractions of the circus were wanting, yet here it was filled to overflowing with its usual class of frequenters. How was this? The problem was speedily solved. The crowd had come to see and hear the "Hallelujah Band," which had, during the previous two or three Sundays, been in the habit of holding religious services in the circus. The "Band" professed to consist principally of men whose former lives had been spent in vice and irreligion, and who now took advantage of their knowledge and experience to appeal, in the cause of religion, to those of their class who were treading the same downward path which they—the preachers—had abandoned. Very characteristic were the component parts of the "Hallelujah Band." Some of the members had, in their time, been notorious prizefighters, others had earned an evil reputation as drunkards, not a few had been in prison; in fact, there were only two or three who could claim exemption from the guilt of lives passed in a systematic defiance of religion and its teachers. Some of the leaders of the band came from Sheffield, where, it is said, the first "Hallelujah Band" originated, principally, we believe, through the influence of the revival movement. As in the case of the teetotallers, the term "Hallelujah Band" was not adopted at first by those to whom it is applied, but was popularly given to them in consequence of the frequency with which they sang hymns and choruses in which the word "Hallelujah" was employed; for instance—

Hallelujah, Hallelujah,
Hallelujah, Amen;
Amen, Hallelujah,
Hallelujah, Amen.

In some respects, the history of the Hallelujah Bands formed a close parallel to that of many of our working-class temperance societies. They were primarily formed of uneducated men, most of whom had seldom, if ever, before their conversion, been inside a place of worship. Attracted by the strong current of sympathetic feeling entertained by the lower portions of the working classes towards such men as Richard Weaver, whose histories they could understand, and whose words and arguments were not above their comprehension, they felt as if a new life had been opened to them. In some cases a craving for notoriety undoubtedly influenced the new preachers, but the majority of the conversions were real. Through the instrumentality of the elder revivalists, religion had been presented in a new aspect to these men. They found that it consisted of something more than dry sermons which they could not understand, or tracts which they did not care to read. The men to whose words they listened belonged to their own class, and this led to a freer interchange of thought and counsel than would otherwise have been possible. The working-man preacher, rude and uneducated as he might be, generally possessed one immense advantage over the more educated minister, by being thoroughly familiar with the habits and customs of those to whom his words were principally

addressed. Too often the former knows not how to cross the barrier which separates the rich from the poor. He can only shout across the gulf. The working-man revivalist has no need for this: he is on the labouring-class side of the social barrier, and finds the work ready to his hands. Hence his success among those whose spiritual welfare his exertions are principally intended to promote.

Very enthusiastic are the members of the Hallelujah Bands. It is no use ridiculing them or persecuting them. It is like pouring oil upon flame. They simply become more dogged, more resolute in their endeavours. The plan adopted when a town is to be "evangelised" is simple, but characteristic. A few members of one of the Hallelujah Bands assemble in the centre of the town, and open the proceedings by singing a hymn such as that commencing:—

Come to Jesus, come to Jesus,
Come to Jesus just now;
Just now come to Jesus,
Come to Jesus just now.

A large mob is certain to be collected, and to these the "Band" address themselves, chiefly by short speeches and the singing of hymns, after which they march in procession, singing hymns as they proceed towards the place, generally a theatre, in which the regular service is to be held. At first, these street-marchings generally formed the source of much rioting and breaches of the peace. The "roughs" gloried in accompanying with obscene strains of their own the hymns sung by the preachers. Not unfrequently violence was threatened. On one such occasion, a leading member of the Band, who had been a prize-fighter, took off his coat and quietly showed the well-developed muscles of his powerful arm, at the same time observing that he could fight as well as preach the Gospel, whereat the crowd gave a lusty cheer and listened with an amount of attention strangely at variance with their previous riotous behaviour. On arriving at the place in which the religious services were to be held, there would not unfrequently be a tremendous rush at the doors, to the great scandal and disgust of the neighbours, who would often complain of the noise and confusion. Inside, the scene was not a whit more peaceable. Pipes would be lit, jokes passed around, and a loud murmur of conversation steadily maintained. The elements of discord appeared far too powerful to be soothed by those who had called them into existence. The preachers generally gave semi-biographical accounts of themselves, much in the same manner as Richard Weaver or "Fiddler Joss," accompanying the same with descriptions of their conversion, and the social changes which they had experienced thereby. The language employed was often inflated and exaggerated even to excess. Hyperbole of the most far-fetched nature was common; while many of the words and phrases of Scripture were interpreted in a manner which would have astonished an Oxford professor. To many it seemed like vulgarising religion, thereby degrading it in the eyes of the populace. Religion without reverence is, to thousands who have been reared in the knowledge of Scripture truths, apparently an impossibility, a thing totally inconsistent with pure Christianity. But, as a writer in *Blackwood's Magazine* recently observed, "Of all virtues reverence needs the most careful fostering," but under what fostering influence have the great bulk of our labouring population been reared? To quote the writer just alluded to:—"So much as a matter of fact does reverence go along with training, education, and cultivation of the taste, that it may be treated in part as an intellectual quality. The child whose earliest acquaintance with the name of God is through the medium of oaths and blasphemies, who is familiar with scenes of brutal violence, whose innocence was tainted by precocious knowledge of evil, can hardly under any change of feeling, under conversion itself, be reverent according to our standard; and, indeed, without this contact with gross evil, the mere life among crowds, the hindrances in the way of all privacy, the want of solitude, are fatal to that awe which is the sentiment earliest infused into the religiously trained child of the educated classes. Again, the premature introduction to a participation in the business of life which belongs to the children of the poor, gives them confidence and self-reliance; while the apology for education which is all they receive, falls utterly short of imparting that insight into their own ignorance which is the great enlightenment of more fortunate youth. Such considerations as these will, we hope, tend to charity." The idea of being irreverent is the very last which enters the minds of the various Hallelujah Bands. In their newly aroused earnestness, some say fanaticism, they un-

wittingly commit many breaches of conventionalism in matters of religious practice; but the sincerity of their convictions is beyond doubt; and a little want of orthodoxy in the manner of conducting religious worship may well be excused when it arises more from inexperience than from a desire to appear strange or singular. Besides, experience has shown that the services as conducted by the Hallelujah Bands do prove immensely popular with many of those whom no amount of entreaty or persuasion can induce to enter a regular place of worship. This is a consideration, which of itself outweighs all others. The great religious problem of the age is how to get at the heart of the masses, how to awaken the slumbering religious instincts of the poorest classes of our population. The Hallelujah Bands are, in their own rugged, persistent way, attempting to solve the difficulty, and with some degree of success. The noisy and riotous behaviour with which their appearance is generally greeted at first, soon gives way to a comparatively quiet and subdued demeanour, extremely remarkable, considering the character of those by whom it is displayed. In Kettering, a town of some six thousand inhabitants, in Northamptonshire, the success of the Hallelujah Band has been very remarkable. A few members belonging to the Leicester Hallelujah Band visited the town, and after singing in procession through the streets, held an open-air service, subsequently adjourning to the Temperance Hall, where the proceedings were of the usual noisy character. Every Sunday evening the hall was filled to overflowing with a grim and motley crowd of roughs, operative shoemakers, farm-labourers, and others, to the great discontent of the beer-shop-keepers, who found the number of their customers greatly diminished. Gradually, the rough, ungrammatical, unpolished, yet effective utterances of the Band began to exercise the wished-for influence on some of the hearers, and before long the speakers found their ranks recruited by men who had formerly been notorious for their habits of drinking, swearing, and general irreligion. These men were cordially welcomed by their converters and encouraged to share in the work of spreading yet further the influence of the Band among the labouring class. And herein resides one of the elements of success possessed by such movements. The poorest and meanest of their disciples is allowed to become a fellow-worker; is given something to do, and thus made to feel that he is something more than a mere human cypher, fit only to be led by others. It is astonishing how frequently such a system as that adopted by the Hallelujah Bands tends to develop the better, and in their way more intellectual, qualities of a man's nature. It is the first step upwards. At Kettering, at Leicester, at Sheffield, at Lincoln, and at a dozen other places, we have beheld the whole process; marked the drunkard attracted by curiosity to one of the Hallelujah Band gatherings, his conversion to their doctrines, his becoming a fellow-worker with those to whose words he had listened, the replacing of his ragged attire by clothes of a more decent and respectable nature, his more manly and chastened aspect, the increased happiness of his home and family; in short, the whole work of transition from a sphere of intemperance and vice into one in which the means of moral and social redemption are more conspicuous. These results are so marked, so universally known in the districts in which the Bands have appeared, that many ministers of the Church and other denominations, although far from altogether approving of the irregular character of the religious agencies employed, feel themselves constrained to admit that with all their exaggerated displays, their noisy choruses, their seeming irreverence for sacred topics, the Hallelujah Bands are performing a useful work. They are sowing the seed, in readiness for others to reap. They are the rough workers of the raw and heavy material, on which the tools of less determined workmen have failed to make an impression, and we must not blame them if their style lacks the conventional finish. If we, with all our universities, our training colleges, and educational institutions, have not yet acquired the art of arresting the attention of the poor, let us not, in our superior knowledge, smile at the uncouth and, to us, seemingly vulgar manner in which the Hallelujah Bands often carry on their labours. If men's labours are to be measured by the results, there is many a properly-trained minister, many a well-to-do congregation, who can show far less of real work done than can the poor, humble, and often illiterate bodies which, under the name of "Hallelujah Bands," bid fair to become permanent institutions amongst us.

OPENING OF THE FIRST MEMORIAL CHURCH IN MADAGASCAR.

We are indebted to the Rev. Wm. Ellis for the following interesting narrative:—"The latest news from Antananarivo informs us of the opening of the first of the memorial churches which England has so generously given to Madagascar. The building occupies a most eligible site, on a rising ground, just beyond the northern end of the hill on which the city stands, and nearly a mile from the palace. A large portion of the ground was originally covered with masses of granite rock, and there were also several native tombs in the most conspicuous parts. Am-ba-to-na-kan-ga, the name of the place, near which four principal roads at the north end of the city meet, has been connected with the mission from an early period. The King gave it to Mr. Cameron, who here erected his first workshops, and commenced that valuable practical instruction which he afterwards carried forward so successfully in the Government workshops at Analakely, a short distance to the north-east. At Am-ba-to-na-kan-ga the first building specially devoted to the worship of the true God was erected and opened in 1831, in connection with which a Christian church was organised, to the fellowship of which native converts from heathenism were at the same time admitted. When persecution soon afterwards arose, the building was seized by the Government, and turned into a prison, then to a stable and a cowshed. It was a prison when I was there in 1856. On the death of the Queen, when liberty of worship was proclaimed by her son, the building was restored to the Christians, who enlarged it and fitted it up for public worship. The place was selected as the site of one of our Memorial Churches, not because any of the Christians had been actually put to death there, but because it had been so closely identified with those early sufferings which have been followed by such blessed results. It had been their earliest purely Christian sanctuary, and had been made their first prison. There Rafaravavy and her friends, who accompanied her to England, had been confined before they effected their escape. There, also, Rosalama, the first martyr, had been imprisoned and cruelly tortured, and thence she was led forth to execution. The foundation of the Memorial Church now finished was laid in the presence of a large assembly, with thanksgiving and prayer, in January, 1864. The work was carried forward under many difficulties by Mr. Sibree, the architect, assisted by Mr. Cameron, who framed and fixed the roof, made the tiles, covered it in, and undertook the remaining woodwork of the building. After many difficulties the cap or top stone of the spire was fixed on the 31st of August, 1866. An excellent Christian workman, Rai-ni-ma-ha-zo, a deacon of the church, suggested that they should offer praise to God for His blessing and care, by which the building had been finished, and without accident or harm to any of the workmen employed, and there and then Mr. Cousins, the missionary pastor, Mr. Sibree, the architect, and six or seven of the workmen sitting on the scaffolding round the topmost stone, uncovered their heads, offered their praises to God and invoked His blessing. It was market day, and multitudes of the people halted on the road leading past the church to gaze on the novel proceeding. The completion of the church, the first of the kind ever built in the country, was, and is, the wonder of the place. Some of the heathens, as its massive proportion of solid walls rose higher and higher before their uneasy observation, pretended to regard it as a menace to the country, adding that cannons would be fixed inside the windows, and the building be converted into a battery. Others held different views, regarded it as a sign that the service for which it was built would continue in the country, and said they only waited until it should be finished in order to join the Christians. At length, on the 22nd of January in the present year, this spacious and beautiful house, the clear interior space of which, seventy-four feet by forty-six, was calculated with other available room to receive 1,100 or 1,200 persons, was opened for Christian worship. The people from the surrounding villages began to assemble around the doors before daylight. The members of the several congregations walked in procession from their respective places of worship, preceded by their singers. At eight o'clock the doors were opened, and within a quarter of an hour the building was filled, 1,600 having crowded themselves within its walls, while an equal number remained outside; although numbers of the Christian residents in the capital had kept away in order to prevent disappointment to those who had come from a distance. According to arrangements made between Mr. Cameron, Mr. Sibree, and Mr. Cousins, with the Queen's officers, her Majesty sent her representatives, selecting all Christian men, indicated by the firing of cannon, and accompanied by a band of music, to express her satisfaction at the opening of the house, and to state that she had sent them to assist at the setting it apart as a house of prayer, for it was hers (as trustee), in order that it might be set apart for that purpose. The services of the day were commenced by Ra-tai-lain-gia, the native pastor of the church, one of the two surviving converts received to its communion at the opening of the first church on the same spot in 1831. He read the Scriptures and offered prayer. Mr. G. Cousins, the missionary pastor, read a statement of the objects for which the building had been erected with means furnished by Christian friends in England. The dedication prayer was offered by Mr. Briggs. Mr. Toy described the constitution of a Christian church. Rai-ni-tri-mo, an intelligent and excellent preacher, delivered a discourse on the completion of the Temple by Solomon, and Mr. W. E. Cousins preached, what

all describe as a most appropriate and instructive sermon, from Acts xviii. 23. The singing of the great congregation was greatly aided by the assistance so effectually rendered by Mr. Pool, who presided at the harmonium, which had been borrowed for the day. It was noon when the first assembly left the church, which was immediately refilled by those who had remained outside, and seemed quite willing to wait in the place till the afternoon service should commence, three hours afterwards. The missionaries, with the officers and their friends, in the meantime dined together at Mr. G. Cousins', and then repaired to the church, where Mr. Pearce and native ministers engaged in the services. Speaking of this afternoon service, Mr. Cameron observes, "There was not such a crowd as in the morning, but after both the new and the old buildings had been filled, many small companies of intending worshippers might be seen seated around and in front of the church, waiting or moving from one part to the other in hope of being able to find an entrance. To me," he adds, "this spoke more favourably than the crowd in the forenoon, with the officers, the music, and the cannons, &c." Thus closed this day of sacred enjoyment in Antananarivo, which demands the gratitude to God of all interested in the advancement of the Saviour's kingdom in the world, and fervent prayers that it may be followed by more abundant blessing to the servants of Christ in Madagascar."

Some further details relative to this event are contained in a letter from Mr. James Sibree, architect of the Memorial Churches in Madagascar. He writes:—

Tuesday morning, to our delight, was fine and sunny, a pleasant change from the dull wet weather we had previously had. I was down soon after seven with the Rev. Mr. Cousins, and hundreds of people were then waiting for admission. We admitted our singers and school-children first at the north vestry door, and placed them in front of and all around the communion enclosure. The harmonium (lent by the Rev. G. Cousins) occupied the place of the table for that day. Then we set our deacons at different doors, and at a few minutes after eight opened the chief entrances. There was a fearful rush, and in a few minutes the place was densely crowded, floor, vestibule, galleries, vestries, it was very difficult to get through at all. I was really afraid some accident would take place; however, except a few bruises and tearing of lambas, there was nothing to hurt. The service was announced to commence at nine, and at that time the drums and music announced the arrival of the Queen's messengers. The Rev. Mr. Cousins and I received them at the doors, and conducted them to the chairs at the left of the platform. The band followed them, somewhat to our annoyance, not finishing their tune until they had got quite into the centre of the building, making it re-echo with the clang of trumpets and drums. As they were taking their places Mr. Pool played a beautiful piece of Mozart's on the harmonium, and then the chief officer ascended the platform, and gave the Queen's message, preceded, however, by a flourish of music to call attention to the word of the Sovereign. It was short and quite satisfactory, merely saying that her Majesty had sent them as her representatives to be present at the dedication of the house as a house of worship, and also to congratulate the Christians. The Rev. G. Cousins then stepped forward, and presented a dollar as "basina" from the congregation. Our old native pastor then made a more formal and lengthy reply, thanking the Queen, and concluding with the word "trantitra," the middle syllable lengthened out and joined in by all. The service commenced with a hymn to the tune of "Boston." Ratsiliangia, our old pastor, who reads very well, and then read Psalm cxxii. "I was glad when they said unto me," &c.; and 2 Cor. v.; and afterwards prayed. The other hymns that morning were sung to "Knareborough," "St. Vincent," "Spanish Chant," a prayer for the Queen to "Cookham" and the dismissal hymn to "Roussau." The Rev. Mr. Cousins read a short account of the origin of the church, quoting the treaty as securing it for ever for Christian worship to those connected with the London Missionary Society. The Rev. B. Briggs prayed an appropriate dedicatory prayer; and the Rev. B. Toy gave an address on Congregational church principles. After this, Raintiriavo, who was for some time our superintendent, preached a short but very effective sermon from the chapter in 2 Kings relating to the completion of the temple, urging upon the people to see that they themselves were living stones, being made ready here on earth for the heavenly temple. Still one more sermon, and decidedly the sermon of the day, by the Rev. W. Cousins, from Acts xviii. 23, which he translated thus, "The God whom your fathers worshipped, although they knew him not, declare we unto you." The opening part especially was very telling. The Malagasy have a great number of proverbs, evidently vestiges of an almost lost knowledge of a true God. He quoted a number of them to show that the God their ancestors spoke of, and in certain manner honoured, was the Jehovah of the Bible. He mentioned other facts to prove that the idol worship was a comparatively new custom, some idols having been instituted within the memory of old men not long since dead. I have never before seen a congregation so wrapt up in a sermon.

We got out a little after twelve. I should tell you that we estimated the congregation at at least two thousand; and I believe about three thousand more were outside and unable to enter. As soon as the morning assembly turned out, the place was immediately filled by those who were outside; and there they waited until three o'clock for the afternoon service. Meanwhile we valiaza (foreigners) went to dine with the Rev. Mr. Cousins. The Malagasy officers were also there, and the American Consul. After dinner the healths of Queen Victoria and Rasohieri-Manjaka were drank, the American President, the hostess, the architect, the superintendent, the host, and prosperity in his honour. Suitable replies, of course, were made in neat prose. At three o'clock we went up to the afternoon service. The Rev. J. Pearce preached, and a Malagasy, one of the Rev. B. Briggs' people. One of the hymns, a translation of "When I survey the wondrous cross," was sung to the tune "Rockingham," and the dismissal hymn to "Mariners." We returned to tea and spent

the evening at the Rev. G. Cousins, and so concluded an eventful day in this country. Never before has there been such a demonstration of the influence of Christianity here, and the presence of officers of high rank as representatives of the Queen is a new and startling fact. I believe among the Christians a warm feeling of joy and gratitude existed very generally.

THE MERCHANTS' LECTURE will be delivered on Tuesday, the 9th of April, at the Poultry Chapel, by the Rev. Thomas Aveling, at noon precisely.

FALCON-SQUARE CHAPEL.—On Sunday, 31st of March, the Rev. J. Sidney Hall preached to large congregations the annual sermons on behalf of the Sabbath-schools connected with his church—schools containing at the present time 700 scholars and sixty-five teachers. The collections at the doors after the services produced 36*l*.

ISLINGTON.—ESSEX-ROAD.—The third anniversary of the Congregational church, Essex-road, Islington, was held on Lord's-day, March 17, when two sermons were preached by the Rev. A. A. Ramsey, Adelpi Chapel, Hackney-road, and by the pastor, the Rev. C. Brake. On the following Tuesday evening, a public meeting was held, when R. Wharton, Esq., presided, and gave a statement of the condition and prospects of the church. He congratulated the church on the successful efforts they had made in paying off 2,000*l*. in about four years, and suggested the desirability of a gradual liquidation of the remaining 1,400*l*. on mortgage. He named as the minimum 100*l*. per annum, of which he would contribute a tenth. The pastor, on the part of himself and deacons, offered an equal sum. The chairman's proposition was unanimously approved and accepted. The Revs. A. H. New, C. Bailhache, J. Boyle, T. Tuffield, G. Haigh, and the pastor, delivered addresses on the occasion.

MR. SPURGEON AT THE AGRICULTURAL HALL.—On Sunday morning the Rev. C. H. Spurgeon held the second of a series of services in the Agricultural Hall. There was a much larger attendance than on the preceding Sunday. Owing to the great number of applications for tickets of admission it was found necessary to use the galleries as well as the body of the vast hall, and for about an hour before the service commenced there was a continual inflow of human beings until about 20,000 had entered and taken possession of the seats. The scene was in many ways remarkable. The curtains were withdrawn from the immense glass roof, and a flood of strong light poured upon the assembled multitude. Many of the ladies present raised their parasols and umbrellas, and gentlemen kept their hats on their heads until the preacher made his appearance. Although conversation was general before the service began, it was of such a character as did not infringe upon conventional decorum. As soon as Mr. Spurgeon appeared on the platform from which he was to preach, complete silence prevailed. After a short opening prayer a hymn was sung, the thousands of voices producing a most impressive effect. Before the sermon two other hymns were sung, and the parable of the Prodigal Son was read and expounded. Mr. Spurgeon preached from Jeremiah xxxi. 18, "I have heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned, for thou art the Lord my God." A collection was made at the doors at the conclusion of the service.

MILE-END NEW TOWN.—On Tuesday evening week the anniversary services commemorating the opening of Mr. Tyler's chapel, Mile-end, were held, when a large company assembled. Professor Newth, New College, presided, supported by local and other ministers. After prayer by the Rev. Mr. Denison, of New York, the Rev. J. Thomas, M.A., read the Scriptures, and Mr. Newth expressed his hearty sympathy with pastor and people in the great and good work which they had been doing. Mr. Whitehead then read a report of the work done by the church during the year. From this document it appeared that they had enjoyed, as formerly, uninterrupted peace and prosperity, and that although the cholera had been awfully fatal in its ravages in that part of London, yet out of a church of about 500 members, and a large congregation, only one of their numbers had been carried away by death from that scourge. The schools, and mission stations, and ragged church, and Bible and other classes, were reported on as being all in a flourishing state, and no fewer than seven young men had gone forth, or were in preparation for going forth, into the Christian ministry. The financial state of the church was also prosperous. The Rev. J. H. Wilson moved a resolution approving of the report, which was seconded by the Rev. W. Grigsby, and supported by J. A. Merrington, Esq. Mr. Whitehead then presented Mr. Tyler with a most beautiful bust of himself in Parian marble, the uncovering of which called forth a spontaneous expression of approbation. The bust had been subscribed for by the church and congregation, and was offered as a mark of their affection for their pastor, who had laboured amongst them with unbroken harmony for thirty years. Mr. Tyler, in a few sentences, acknowledged the gift; after which several ministers addressed the meeting, the interest of which was sustained throughout.

HOWDEN, YORKSHIRE.—During the last month a series of special services have been held in connection with the Independent chapel, Howden, by the Rev. George Dunn, of Glasgow. An address, chiefly bearing on the necessity and importance of earnest, practical, personal religion, was delivered on each occasion by Mr. Dunn, and the results appear to be

of a most gratifying character. The attendance has been very large, and the interest has been sustained throughout the whole of the services. On Wednesday last a tea-meeting was held under the presidency of the Rev. J. G. Roberts, when addresses on religious topics were given by the Revs. George Dunn, J. Menzies, of South Cave, and J. Nield, and others.

GAINSBORO'.—On Sunday, March 24th, two very excellent sermons were preached in the Independent chapel in this place by the Right Hon. Lord Teynham, in aid of the fund for repairing the chapel. Both services were attended by very large congregations, and the collections were most encouraging, being about double those of any former like occasion.

ANDOVER.—On Wednesday, the 20th inst. a new Baptist chapel was opened at Andover. A special prayer-meeting was held in the morning at eleven o'clock, when the Rev. Francis Willis, the pastor, presided, and offered the dedicatory prayer. In the afternoon, the Rev. Baptist Noel delivered an interesting address; and the rev. gentleman again presided in the evening. The chapel was erected at a cost of from 1,800*l*. to 1,900*l*.

EAST COWES, ISLE OF WIGHT.—On Tuesday evening, March 26th, the Rev. F. H. Williams, who has recently accepted the pastoral oversight of the church in the above place, was publicly set apart to the ministry. The service, though differing in some respects from the usual mode of Congregational ordinations, was designed to answer all the ends contemplated by them. Suitable passages of Scripture were read, and prayer offered. Mr. E. D. Williams, deacon of Albion Chapel, Southampton, delivered an address, in which he furnished high testimony to the esteem in which the pastor-elect was held by those who had known him in various departments of Christian usefulness, and expressed his delight that he had been led to give himself to the work of the ministry. The Rev. J. Wilks, B.A., delivered an address on the constitution of a Christian church. The Rev. George J. Proctor, of Newport, proposed the usual questions, and in the absence of a charge offered a few words of fraternal counsel and welcome, pointing out what the demands of the age upon the ministry were; that it should be enlightened so as to keep pace with the intellect of the day; earnest and deeply religious, so as to be in advance of the prevailing tone of morals and of piety. The rev. gentleman closed by offering the ordination prayer. The Revs. J. Craig, of Sandown, and J. D. Riley, of Newport, next spoke on the relations of pastor and people. The Rev. C. Williams, of Southampton, then delivered an excellent discourse to the church and congregation, pointing out that labour for Christ is essential to all true appreciation of Christian privileges. After a hymn had been sung, the Rev. F. H. Williams concluded the proceedings with prayer.

BRIGHTON.—The formal reopening of Queen-square Chapel, Brighton, took place on Wednesday week, when the inauguration was commenced at noon, with a religious service, at which a considerable number of local ministers of the Gospel were present. The dedicatory prayer was offered by the Rev. John Pulsford, Offord-road Chapel, London, of which the Rev. Paxton Hood was formerly minister. The Rev. Samuel Martin, Westminster Chapel, then preached a sermon from the words, "And when he was come near, he beheld the city, and wept over it." In the evening a meeting was held in the chapel, presided over by Samuel Morley, and among those present were the Revs. Paxton Hood (pastor of the church), Alexander King (late minister of the chapel), Spencer Edwards, formerly of Brighton; Thomas Aveling, Kingsland; — Roome, Lindfield; Samuel Martin, and several local ministers, including the Revs. R. V. Pryce, J. B. Figgis, R. Hamilton, P. MacLaren, &c. Mr. Nash read a report, in which was embodied a complete history of the chapel. With regard to the cost of the alteration, it had been estimated at 4,710*l*. 18*s*. (including 600*l*. as the cost of a spire); and of this, the builder's contract was 3,200*l*.; gas-fittings and furniture, 250*l*.; purchase of ground, 180*l*.; organ, 200*l*.; sundries, 45*l*.; clerk of the works, 60*l*. 13*s*.; architect, 175*l*. Of the required sum, 3,216*l*. 1*s*. 2*d*. had been raised by subscription, leaving a balance of 1,494*l*. 11*s*. 10*d*. now to be provided. Addresses were delivered by the chairman and the several ministers present. On Sunday three services were held in the chapel; the sermon in the morning being preached by the Rev. Thomas Binney, of the Weigh-house Chapel, London, to a crowded assembly. In the afternoon the Rev. Samuel Oughton, late missionary to Jamaica, preached to a good congregation; and in the evening the chapel was again well filled to hear a discourse from the pastor of the church, the Rev. E. Paxton Hood.

FORMATION OF A NEW BAPTIST CHURCH IN READING.—On Wednesday, a social meeting was held in the West-street Hall on the occasion of the formation of a new Baptist Church, and the settlement of the Rev. J. H. Hinton, M.A., as pastor. At five o'clock, upwards of three hundred persons sat down to tea, and after tea a public meeting was held, the hall being crowded. The Rev. J. Aldis, of King's-road Baptist Chapel, presided, and there were also present the Rev. J. H. Hinton, Rev. W. Legg, Rev. R. Bulmer, Rev. J. F. Stevenson, Rev. S. C. Gordon, Rev. J. Cooke, the Rev. E. A. Jones, the Rev. P. Coates, &c., &c. The Chairman said another Congregational Church had been established in the town, and they were now called upon to recognise it and support it with their sympathy, co-operation, and prayers. The Rev. J. H. Hinton

said he thought it might be said that that new church had originated with the Bishop of Oxford. (Laughter and applause.) He had heard about the visitation of the Bishop of Reading, and the charge he had delivered, and out of that charge had grown the deep and general conviction that there ought to be another Dissenting congregation in Reading. This feeling was as true as Holy Writ, and deep as religious conviction, and a glance at the state of the town showed that some effort ought to be made in that direction. Last summer Mr. Aldis asked him to supply his pulpit for two Sundays, and next to the Bishop of Oxford, the foundation of that church was owing to Mr. Aldis. (Applause.) During his visit to Reading, he was the guest of Mr. Philip Davis, and the subject of a new church was much talked about, and next to the Bishop of Oxford and Mr. Aldis, the formation of that church was owing to Mr. Davis. (Laughter.) There was, however, a difficulty in the matter, but some people thought that if any one could do it Howard Hinton could. (Applause.) He thought that if God had anything so useful for him to do in his old age, he would only be too happy to do it. He thought, however, that his life of labour had ended in London, where he had resided twenty-eight years; but after leaving London, he felt reinvigorated, and able to take the morning and evening service, although on Sunday next he would be seventy-six years of age. (Cheers.) He had spent seventeen years of his life as minister of King's-road Chapel, in this town, and he had therefore been fitted in some measure for the new work he had undertaken. The church would be open to unbaptized Christians, or what was known as "open communion." They did not intend at present to build a new chapel, but he felt that it was high time, if ever it was, that the fundamental doctrines of the pure Gospel should be clearly and plainly preached, in order to counteract the Ritualistic tendencies of the present day. (Applause.) The Rev. W. Legg, the Rev. J. F. Stevenson, the Rev. E. A. Jones, Mr. Milson, and the Rev. R. Bulmer having addressed the audience, and expressed their sympathy with the movement, the proceedings closed with the Doxology.

Correspondence.

THE SUNDAY LIQUOR TRAFFIC.

To the Editor of the Nonconformist.

SIR,—I cannot see how "A Noncon" letter on the above topic can possibly aid the cause of religion and social progress; neither do I see in it the denominational consistency for which he pleads.

He objects to legislation in favour of Sabbath morality and order. Does he approve of legislation in favour of Sabbath immorality and disorder? Unquestionably this is the tendency of all previous legislation on this question.

He is "a somewhat strict observer of the Sabbath." Does he then imagine the Sunday sale of liquor to be "consistent" with the proper observance of the Lord's-day? And if not, why does he write in favour of (existing) legislation which specially encourages men in the liquor trade to desecrate that day, although men engaged in other trades are prohibited from doing so? It may possibly be urged that the principle of Sunday [desecration] legislation is already recognised, and he is but allowing its continuance. And this in the name of consistency!

"A Noncon" says further that the majority of the supporters of the Sunday-closing movement are not in favour of abolishing the liquor traffic as a nuisance altogether. How does he know? Suppose they are not, it must still be a good thing if, having borne a terrible nuisance six days, we can be rid of it on the seventh; or if, "having broken the temperance pledge" six times, it is kept the seventh.

The measure is, I believe, a matter that demands our support on every moral and religious ground. I will not confess myself second to any man in my earnest love of "the first article of a Dissenter's creed," but if holding fast to it is to lead to the advocacy of trading in strong drink on any day of the week, or the use of strong drink in any shape or quantity, then I will not hold fast to it; for I prefer being on the side of right in its great conflict with moral evil.

What does he mean by "coercion of the legislature"? What does he know of principles of Government if he has not yet learnt that law is, or should be, a reflection of "moral influence"? And who shall say you must not enact any law that shall be an embodiment of moral principle?

I am quite certain that if "A Noncon" is a Nephelism on the intelligible ground that strong drink is poison and its use a contravention of the laws of God in nature, he will by an honest consideration of what that implies be led to approve of the total suppression of the liquor traffic by the people (i. e. the State) either by means of a Permissive Bill or a prohibitory veto to be applied in some other way.

May I then hope, Sir, that your columns will be open to the words of

ANOTHER NONCON.

GOING TO CHURCH IN SCOTLAND.

To the Editor of the Nonconformist.

SIR,—Although not in receipt of weekly wages, I consider myself a working man—having to work as hard as most people in order to obtain a living. Being also one who seldom goes to church, and who is a sworn rebel against the "authority of the church," I take the liberty of addressing you on the above subject.

To myself, and doubtless to many on this side of the Tweed, the inquiries and discussions which have recently been going on in England seem very singular. Granting that church-going becomes as common in England as it has long been in Scotland, I am disposed to ask *cul bono*?

I need hardly tell you that in Scotland it is even more the rule, than in England it appears to be the excep-

tion, for skilled artisans and other classes of operatives, and I may add, all classes of the community, to go to church, and generally to "make a profession of religion." Being a large employer of labour, and having had upwards of fifteen years' experience among working men, the subject has come much under my notice. I can scarcely call to mind a single instance, within the sphere of my observation, in which the heads of the family, and the young people as they grew up, have not been members of the Presbyterian Church, altogether irrespective of character apparently. Indeed, so far as the young people are concerned, I have not known one instance in fifty where the parents have not had them publicly baptized, and declared to be "members of the visible Church," within at most a few months of their birth.

Persons in England who lay great stress on the observance of religious formalities, and especially on going to church, will naturally suppose that, under the circumstances I have described, we must be very much nearer the millennium in these northern regions than you are in the south; that socially and morally the condition of our population leaves little to be desired. I wish I could believe that it were so, but having had a good deal to do with England and Englishmen, I have never been able to notice any substantial difference in favour of my own countrymen—indeed, to be plain with you, I would sooner any day transact business with an Englishman than a Scotchman. I think it would be very difficult indeed to establish any valid claim to superior worth and goodness for our side of the Tweed; at all events the statistics of drunkenness and other forms of immorality are sadly against us, and, as we know, "facts are chieftains that winna ding." Nay, more, I am so heretical as to think that in social matters, such as cleanliness, taste, order, and courtesy, our English neighbours are far in advance of us, and that we might with great advantage "take a leaf out of their book." It seems to me that with less of the form, there is far more of the spirit of true religion, in every-day life and among all classes of society, in England.

Be that as it may, things are wonderfully changed since Christianity was first instituted in the world, when to profess Christianity was to take up one's cross and follow Christ through much tribulation—to martyrdom probably. Now, not to profess Christianity, and such a form of it as will take you regularly to church, is to invite all possible disrepute and disadvantage, especially if you keep a shop in a small town or village in Scotland. Here, unquestionably, going to church is identified with religion, and "covers a multitude of sins." A great portion of what thus seems to be religion is simply conventionalism, and has no practical bearing on everyday life and work. Mrs. Grundy rules with most despotic sway, and with her all sins are venial compared with what she calls "neglect of ordinances." There are few who dare to question her authority or to openly rebel against it; but her rule seems to me to be fatal to all true Christian life and progress, and I have no wish to see it extended. I am utterly at a loss to see what good purpose it could serve to introduce Scotch religious customs into England—to make church-going all but universal, and to stigmatise as disreputable and wicked the present practice of making Sunday a day of rest and recreation, with just as much or as little of the public worship of God as each individual may feel to be necessary or advantageous, or the locality may afford the means of obtaining.

A great fallacy seems to run through nearly all that has recently been said and written on this subject, namely, that the men who abstain from regular attendance at church (in which term I include what the meek Nonconformists in England call chapel) are necessarily estranged from Christ and Christianity. At the late conferences, however, it was a cheering and noticeable fact that a large proportion of the working men who were not church-goers, yet revered and accepted Christ's teaching as the highest and best, and in fact claimed to be His followers. They contrasted His life and teaching, however, and those of His early disciples, with the lives and teaching of those who claim to be *par excellence* His ambassadors and followers at the present day. Finding the existing religious organisation so unlike the spirit and teaching of Christ—so political, worldly-wise, and purse-proud, not to say Pharisaical, they simply expressed their dissent by holding entirely aloof. Religious worship, to be worthy or acceptable to God, ought, like offerings of money for the promotion of Christian objects, to be *entirely spontaneous*, rendered "not of constraint, but willingly." Were the religious services in our churches generally conducted as they ought to be, doubtless "all sorts and conditions of men" would be attracted to them in far greater numbers and far more frequently than at present. It may well be questioned, however, whether the present stereotyped system, of which incessant and universal preaching seems to form an essential part, is at all necessary or advantageous either to those who speak or those who hear. Can it be a religious duty to assemble ourselves together every Sunday for the purpose of receiving *advice gratis* from men who in many cases we cannot esteem either wiser or better than ourselves? The so-called "means of grace" is merely a means to an end, and happily we are not dependent on this particular means of grace for religious knowledge, nor for our moral and religious improvement. We may think that our moral and social welfare and happiness, and those of our neighbours, are better secured by making the Sunday a day of real rest and refreshment for body and mind, a real break in the monotonous routine, or it may be the hard drudgery, of everyday life. A day on which we can enjoy such social intercourse, read such writings, and think such thoughts, as our week-day occupations leave us but little time or inclination for. We can commune with our own hearts, with God, with nature, with our friends, and with those whose written thoughts in books and newspapers we deem worth knowing. We can thus be brought into closer contact and sympathy with the great world round about us; we can know more of the thoughts and words and deeds of our fellow-men in the present and the past. Surely all this is just as necessary for our growth into "the perfect man" as essential to the development in us of true Christian life and feeling, as any amount of church-going.

The state of matters which existed in the earlier days of Christianity is materially altered since the invention of the art of printing, and by the fact that most people can read, or may learn to do so. The laws of God for the government of our lives are simple enough, and may be known by all who wish to know them and who desire to obey them. The laws of the Church, however, and

of the religious world, are often widely different from God's law, and we owe them no allegiance. If we are to go to church, we will go not because it is respectable or fashionable to do so. We will go only when and where the services are conducted in such a manner that intelligent Christian men of all varieties of opinion can heartily join in them, and feel that thereby all that is noblest and best, and

The likeliest God within the soul, is stirred into renewed life and power within them. If there is to be religious teaching as well as worship (by no means a necessary part of the proceedings), it can only commend itself to our understandings and our hearts by reason of its intrinsic merits, and when spoken by a man whom we can look up to and respect as being wiser and better than ourselves. Fine words are useless unless the speaker is one who life is in accordance with his teaching, and whose motives are above suspicion. Nor can we be expected to listen with much patience to *travelling*, let it be spoken ever so good a man.

Under a natural system, we should probably not have one preacher for ten of those at present supplied by means of theological seminaries, for the true preacher, like the true poet, must be born and cannot be manufactured. We all know the immense influence wielded by the latter, and yet we have no special training for them, we make no special provision to keep up a continuous supply of them. The world gets them as it needs them in every age and country. Like Tennyson, they "do but sing because they must," and Wordsworth says:—

They learn in suffering what they teach in song.
This is the secret of their great and mysterious power over us. So it is with our great prose writers. If they have anything to say to the world that is worth saying the world will hear it, and by means of their writings they find a world-wide audience. Let it be so with preachers: let only those preach who can and must, and let them only preach when they feel it imperative to do so. Let there be no talking against time, and especially no praying against time; both of which seem to be inevitable under the present system. Such of our present ministers as are pre-eminently qualified for their vocation, do in reality wield an influence that is felt far and wide, where their voices may never have been heard. It is questionable, however, whether in this respect their influence over the lives and opinions of men is not far exceeded by that of other than clerical writers, and undoubtedly men in general are far more influenced by the books and newspapers they read than by the sermons they hear.

It appears to me that it was very far from the intention of Christ that the Christian ministry should become a crowded profession—always respectable, and often (especially in the State-Church) highly lucrative. Nor did He at all seem to contemplate the establishment of that rigid and stereotyped system of religious formalities and customs, so prevalent among all sects. It is because I think the present system a hindrance rather than a help to Christian life and progress, that I cannot support it. I believe it tends to shift our individual duties and responsibilities from our own shoulders to those of the minister, the church, or the society—to separate between religious and ordinary life—to draw an impossible and mischievous distinction between things sacred and secular—between the Church and the world. It tends to substitute man's teaching for God's—form for spirit—and to render the observance of mere external formalities, having no higher sanction than custom—even more binding upon us than the sublime and yet simple principle of love to God and our neighbour.

I remain, Sir, yours very respectfully.

A SCOTCH RADICAL.

March 31, 1867.

Postscript.

Wednesday, April 3, 1867.

LATEST FOREIGN NEWS.

The *Moniteur du Soir* publishes the following remarks upon the Luxembourg question, as addressed to Count Bismark by Herr von Bennigsen, in the North German Parliament:—

These questions, which might have had an unpleasant result in the present condition of Europe, leave upon us on the whole a favourable impression. Although several of Herr von Bennigsen's assertions might be seriously disputed, he has plainly admitted how desirable is the maintenance of relations of cordiality and good neighbourhood between the German and French nations, and how disastrous would be a war between the two countries. Count Bismark pointed out in dignified language the necessity that Germany should take the just susceptibilities of France into account, and also made several important declarations. He admitted that Luxembourg was an independent State of which the King of Holland could dispose, in the exercise of his sovereign rights, and upon his own responsibility. He did not attempt to contest the indubitable fact that the inhabitants of the Duchy of Luxembourg experienced a strong repugnance to being incorporated with Germany, and he insisted, lastly, upon the influence which the desire of maintaining pacific and friendly relations with its powerful neighbour must exercise upon the policy of the Prussian Government.

From Berlin there comes a stray rumour that the proposed cession of the duchy to France has been abandoned.

The *Opinion* of to-day states that France, Russia, Prussia, Italy, and Austria have advised the Porte to allow the inhabitants of Crete to declare by universal suffrage their wishes as regards their future destiny.

By Atlantic cable we learn that on Monday the Democrats of Connecticut elected the Governor and three members of Congress. The Republicans obtained one member of Congress and a State Legislature.

A war steamer, said to belong to the Mexican Liberals, has left New York for Tampico, loaded with ammunition.

YESTERDAY'S PARLIAMENT.

In the House of Lords last night the only business of much interest was a question asked by the Earl

of CLARENDON in reference to the reported cession of Russian America to the United States. The Duke of BUCKINGHAM said corroboration had been received from St. Petersburg of the report that Russia and the United States were in treaty for the cession to the latter of Russian America. His Grace added that he did not believe, were such a cession to take place, it would have any ill effect on our colonies.

In the House of Commons, after the questions had been disposed of, Colonel WILSON PATTEN moved that the prayer of certain petitioners from Lancaster, in reference to the proposed disfranchisement of that borough, should be complied with, and that they should be heard by counsel at the bar of the House. An interesting discussion took place, but eventually Colonel Wilson Patten withdrew his motion.

Mr. CRAWFORD brought in a bill to preserve Bunhill-fields as an open space, and Lord AMHERST introduced a bill to amend the Act (21 George III., c. 49) "for preventing certain profanations of the Sabbath," the object of which he briefly explained to be the legalisation of lectures such as those recently delivered on Sunday evenings at St. Martin's Hall.

Then the House, on the motion of Mr. DENT, went into a debate on the subject of agricultural gangs. Mr. DENT wished that women and children employed in agricultural pursuits should, if possible, be brought under the operation of the Factory Acts. Mr. WALPOLE acquiesced in the motion, and expressed himself favourable to the reappointment of the commission to obtain information in regard to the private gangs, with a view to legislation next year.

The resolution was then agreed to.

Subsequently a lengthy discussion took place on a motion made by Mr. Crawford, that the State should take up the debentures of railway companies where necessary. The motion was subsequently withdrawn.

Lord ELCHO introduced a bill to amend the law of master and servant, the main principle of which is that breaches of contract by servants shall be dealt with civilly and not criminally, the only exception being where they are accompanied by injury to person or property.

The second reading of the *Attorneys, &c., Certificate Duty Bill* was moved by Mr. DENMAN; but a motion, to adjourn the debate, was carried by 101 to 100.

Some other business was disposed of, and the House adjourned at half-past one o'clock.

THE REFORM LEAGUE AND THE GOVERNMENT.

An important deputation—some two hundred or three hundred strong—from the Reform League had an interview yesterday with the Chancellor of the Exchequer and Lord Stanley in reference to the Reform Bill. Lord Stanley was present instead of his father, the Earl of Derby, who is still confined to his room with gout. Mr. Beales opened the proceedings with a speech in which he lucidly pointed out what were the objects of the Reform League, and in what respects they considered the Government Reform Bill as it now stood utterly unsatisfactory. Several other speakers followed in the same tone, and then the Chancellor of the Exchequer replied. The burden of his answer was that the gentlemen before him held extreme opinions; that there was a party in the country who also held extreme opinions of an opposite kind, and that it was his business to bring about a compromise between them. He promised to consider what had been said to him, and then the deputation left.

MARK-LANE.—THIS DAY.

The quantity of home-grown wheat received at the market to-day was very moderate. The attention of buyers was limited, and the demand ruled heavy, at Monday's quotations. Over 23,000 qrs. of foreign wheat having been reported since Saturday, sales progressed heavily, at the late decline in prices. Floating cargoes of grain were inactive. The barley trade was heavy, and to have forced sale; lower rates upon have been submitted to. The malt trade was heavy, in prices, however, no change took place. There was a fair average supply of oats on offer, and the oat trade ruled inactive, at late rates. Beans were very dull, but not cheaper. In peas only a limited business was passing, at late rates. The flour trade was heavy, on former terms. Seeds and cakes were a slow inquiry.

A new electric machine has been constructed of such power that its flame in the lighthouse on Cape Grisnez (near Boulogne), will irradiate the whole Channel, and even pervade with a soft twilight the glades of the New Forest.

RIGHTS AWARDED.—During the recent session of the Equal Rights Convention a strong-minded female entered a crowded street-railroad car. An old gent rose to give her a seat, but asked, "Be you one of these woman-righters?" "I be." "You believe a woman should have all the rights of a man?" "Ye-I do." "Then stand up and enjoy them like a man"; and stand up she did.—*Philadelphia Paper*.

THE BABY DEPOSITORY OF THE PARIS EXHIBITION.—Among other novelties, I may mention that a well-filled infant asylum is being established in the park of the Champ de Mars, where the very large number of female assistants employed in the building may leave their young children to be taken care of during the hours of their employment. The mothers themselves can also see them during the middle of the day. The idea of such an asylum is admirable, and deserving of every praise, for at least one-half of those employed in and about the Exhibition will be married women.—*Paris Letter*.

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TO CORRESPONDENTS.

"Thomas Wyles."—We have no space for the insertion of his letter.

The Nonconformist.

WEDNESDAY, APRIL 3, 1867.

SUMMARY.

THE Reform League has been busy during the week in the council chamber rather than in the open air. On Saturday Mr. Gladstone, and yesterday Mr. Disraeli (Lord Derby being laid up with the gout) received deputations from that active political organisation, to listen to the opinions of Mr. Beales and his friends on the Government's Reform Bill. In presence of Mr. Gladstone the Reform League representatives showed a disposition to abate somewhat of their claims provided an honest and satisfactory Bill were eventually passed by the legislature, and an unabated spirit of confidence in the Parliamentary leader of Reform. The right hon. gentleman was on his part frank and cordial. He stated his intention to press for a lodger franchise, and the abolition of the ratepaying clauses, and at his suggestion the proposed "Reform promenade" in Hyde Park on Good Friday, which it was stated would give offence to many sincere friends of the working classes, was promptly postponed. Yesterday there was a different scene in Downing-street. Mr. Disraeli and Lord Stanley had to listen to a strong condemnation of the Government Bill as it stands, and were plainly told that the passing of the measure in its present shape would be the signal for renewed agitation. The Chancellor of the Exchequer replied that there were extreme opinions on both sides, and that if anything was to be done there was a great need "for mutual forbearance, mutual concession, mutual conciliation, and mutual compromise." His claim that the Government Bill was based on popular principles was received with shouts of "No, no," and his vindication of the purity and patriotism of the House of Commons with derisive laughter. Mr. Disraeli, who hinted that there must be "much alteration" in any Bill that could be passed, now knows with whom he has to deal. He will find it much more difficult to hoodwink the working classes, whose representatives to the number of three hundred were yesterday before him, and read him a severe lesson, than to lead astray the House of Commons.

To-morrow the Chancellor of the Exchequer will bring forward his Budget, and the revenue returns just published are consequently scanned with more than ordinary interest. Notwithstanding the commercial crisis and a failure of the harvest last year, they are highly satisfactory. For the quarter the revenue shows an increase of 648,906*l.*; for the year, of 1,622,276*l.* It is expected that, in spite of augmented military and naval expenditure, Mr. Disraeli will have a surplus of two millions to deal with. There is much speculation as to the way in which he will dispose of the boon—whether he will abolish the remaining duty on fire insurance, propose some modification of the malt-tax, or grapple in some form with the national debt. The Chancellor of the Exchequer has kept his secret well, and is probably preparing for some *coup de théâtre*, which will exhibit his financial ingenuity.

On Monday the Paris Exhibition was opened according to promise, but in a most incomplete state. The Emperor and Empress were present, but the ceremonial was of the most unpretending character, and no Imperial speech marked the event. Many weeks must elapse

before the great show is thoroughly organised, and the French people regard the great "gasometer" of the Champs de Mars with comparatively little interest. To the Parisians it has, thus far, only brought increased prices in all the necessaries of life, and the subjects of Napoleon III. in general are far more concerned to set aside the military organisation scheme, which will affect every family and disturb the entire industry of the country, than to seek for national glory in the success of the Paris Exhibition.

It seems to have been expected that the French Sovereign would have been able to announce on Monday the annexation of the Grand Duchy of Luxemburg to the Empire. That expectation has been doomed to be disappointed. There have been negotiations on the subject between the French Government and the King of Holland, who would be only too pleased to part with this troublesome appanage for a sum of money which would replenish his exchequer. But Luxemburg is connected with Germany, and its fortress is garrisoned by Federal troops. On Monday there was a remarkable demonstration in the German Parliament against the surrender of even an inch of national territory, in the face of which Count Bismark, while showing his desire to cultivate amicable relations with France and to respect "her susceptibilities," declared that the North German Federal Government would be guided by national opinion in the matter, though expressing his belief that "no foreign Government would endanger the undoubted rights of Germany." It is believed that the negotiations between the French and Dutch Governments have for the present come to naught, and that if Prussia should eventually consent to the cession of Luxemburg, it will only be on condition that the fortress of the Confederation shall be razed to the ground. The event is, however, another serious blow at the *prestige* of the Emperor Napoleon.

The Atlantic Cable has brought a rather startling item of news from Washington. It seems that a treaty has been concluded between Russia and the United States by which the whole American territory owned by the Czar—chiefly barren wastes on the north-eastern part of the continent—is transferred to the great Republic for a consideration of seven millions of dollars. The treaty yet awaits the ratification of the Senate, which is said to be not very favourably disposed to sanction the bargain. The proposal has not caused so much excitement in England as might have been expected. If carried out, it will no doubt strengthen the theoretical claims of the United States to domination over the whole of the American Continent, but it will not have the effect of cutting off British Columbia from the other members of the North American Confederation. Last night the Duke of Buckingham, in replying to a question on the subject in the House of Lords, very sensibly argued that the cession of Russian America to the United States was not likely to have such overwhelming influence upon the progress of the colonies sprung from English blood, which had been established on that side of the world, as at first might be imagined.

WHERE ARE WE NOW?

At about the same hour on Tuesday se'nnight in which, assuming that Mr. Hardy on the previous evening had correctly represented the intentions of the Cabinet in respect of their Reform Bill, we were engaged in expressing to our readers our despair of making any satisfactory progress under the guidance of Ministers who did not appear to know their own mind, or, if they did, were bent on concealing it as long as possible from the public—there occurred another revolution of the official wheel, and all our speculations were turned upside down. The defiant tone of Government which the night before had impressed the House of Commons and the British public with the belief that Ministers meant to stand their ground and deliver battle, choosing open defeat in the field rather than the consequences of mutiny in the camp, was exchanged for a strain of banter, which, without the smallest show of humiliation, yielded everything which it would have been unsafe to hold, and left all the rest to the decision of the Committee. The dual vote was given up—the lodger franchise was welcomed as a stray bantling that had found its way home—the personal payment of rates was still contended for as a principle, but if the Committee decided upon giving it another form than that which it possessed in the Bill, why, the decision would be received with the serious consideration it would deserve. The by-franchises were the adopted offspring of Lord Russell and Mr. Gladstone, and could not, of course, be

allowed to stand in the way of a settlement. The county franchise was peculiarly a question for the Committee—and the scheme of redistribution, if too narrow for the acceptance of the leader of the Opposition, could be challenged by any wider scheme which Mr. Gladstone might commend to the self-sacrificing liberality of his own supporters. "Let us get into Committee," was the purport of Mr. Disraeli's speech, "and the co-operation of Government will not be wanting to make the measure such as the majority of the House can accept. Pass a Reform Bill this Session, and then, if you wish, strike at the Ministry." The Bill was read a second time without a division.

Where are we now? Monday next is the date fixed for going into Committee—but upon what? Parliamentary custom usually requires some sure bases of proceeding when the House goes into Committee on a Bill. What are the bases in the present instance? Not the Bill itself which was read a second time on Tuesday week—for it can hardly be said that any of its provisions have been affirmed. It is a new thing to go into a Committee of the whole House upon nothing more substantial than a Ministerial speech, and Mr. Disraeli's speeches are generally enigmatical. If all the main features of a scheme of Reform, after having been formally affirmed by a second reading, are to be considered open, not merely to discussion, but to any change the Committee may by a majority affirm, the responsibility of the Ministry for the measure really evaporates into something quite intangible, and it becomes impossible to predict what the scheme as a whole will be, until the last proposition that may be made in Committee shall have been made and decided. Mr. Gladstone saw this at a glance, and therefore asked on Monday evening, after due notice, whether it was the intention of Her Majesty's Government to make any alteration in the arrangement or the provisions of the Bill in Committee *pro forma*, before inviting the House to discuss the clauses in Committee—by which of course he meant before carrying the Bill through Committee. Mr. Disraeli replied that he should that night put on the paper a notice to move the omission of clause 7—the dual voting clause—and, continued he, "with regard to all other controverted points, I beg to state that I think the House in Committee will be able to find the best solution, and that we shall enter into that Committee with the most anxious desire, in co-operation with the House, to bring the subject of Parliamentary Reform to a speedy and satisfactory conclusion."

Now this is very clever, doubtless, and, at first sight, it seems very fair—but, in practice, it will very much resemble the sailing of a ship without a man at the helm. The House is certainly entitled to know what is the kind of work it is expected to do when it goes into Committee—what provisions of the Bill are to be held vital, and what are not. At present, it seems as though it were to be asked to go into Committee for the purpose of framing a Reform Bill, and without any competence or willingness on the part of any authority to declare that such and such provisions will be fatal to the measure. There can be no unity of purpose in any Act of Parliament fashioned after that sort. Mere majorities have no definite sense of responsibility, and unless responsibility attaches to somebody, there can be no guarantee for a self-consistent measure, far less for a politically wise one. The Reform party, we think, can hardly allow the Bill to go into Committee thus and blindly battle its way through, against all adverse chances. They need offer no obstruction to the progress of the measure, but they may, and ought, we think, to secure the certainty of making that progress real and not illusory. It is open to them to determine specifically what are the points which they regard as indispensable to any acceptable legislation on this question—the points without which the Government Bill, or any other Bill, would be worthless. These could be reduced, one would imagine, to three or four. They might be shaped into clear and unmistakable propositions, and moved as "instructions" to the Committee. Either the Government would avoid defeat on these questions by conceding them, or would accept defeat, or would resent defeat by resigning. In any case, we should at least know where we are. In the first or the second alternative the House would go into Committee with a clear prospect before it, and, in fact, with the main part of its business already done. In the last, time would be saved, and nights upon nights of unprofitable because wasted labour would, in all probability, be prevented. Some such precautionary proceeding as this appears to us to be absolutely necessary to render going into Committee of the slightest possible use.

What may be the real purpose of the Govern-

ment it would be hazardous to say. They are not supposed to be united among themselves, and they have to manage a divided and rather intractable party. But signs are not wanting that they do not intend to throw up office in consequence of any decision of the House of Commons on the question of Reform. If it were not that the likeliest appearance never ripens into the corresponding reality, we should be inclined to believe that Lord Derby has made up his mind to pass a Reform Bill this Session at the cost of any personal predilections, of any party ties, and of any abstract political principles, and there can be no very great doubt of Mr. Disraeli's willingness to serve him. But the lieutenant will conceal as fully as he is able the humiliations to which his chief must stoop, and the dissensions into which his resolution has rent his party. After all, however, these two men have laid their followers under heavier obligations than their followers have them, and are entitled to insist upon having their own way in this critical epoch of their country's history. Since a Reform Bill must be passed, and none but a broad measure will stay agitation, Lord Derby and Mr. Disraeli may aspire to have their names attached to it, and to derive from it any political fame which it can bring to its authors. If such be the case, we shall get a good, substantial, useful Reform Bill after all.

MR. EYRE IN SALOP.

THE Shropshire magistrates have fully justified the favourable expectation entertained of them by the counsel for the defence of Mr. Eyre, the late Governor of Jamaica, when he recommended his client to take up his temporary residence in that county. After a lengthened hearing of the case, which extended over three days, they considered themselves sufficient masters of the law and the facts to decide unanimously in the course of ten minutes' deliberation that the evidence did not raise a strong or probable presumption of the guilt of the accused, and that if an indictment were preferred against him it would, in their conviction, result in a verdict of acquittal—whereupon they directed his discharge from custody.

We very much question whether Mr. Eyre is to be congratulated on the result—but of one thing we are sure, and that is, that public opinion of the impartial administration of justice in this matter will not be raised by what has occurred. If the law and the facts were so clear that these gentlemen, apart from all political bias, could arrive in a few minutes at the unanimous conclusion that there was no presumption of guilt, and that a trial of the prisoner by his peers could only end in his acquittal, one would imagine that the precautions taken to avoid Mr. Eyre's apprehension in London were singularly superfluous. Either the magistrate who committed Lieutenant Brand and his associate was vastly inferior in legal knowledge to the Shropshire squires, or he must have been actuated by a tolerably strong leaning against the accused when he sent their cases before a higher tribunal—for to his mind an off-hand decision was not consistent with his magisterial duty. It seems that substantially the same evidence can produce a totally different impression upon different minds—that where it oppresses one with a sense of doubt and distrust of his own competence to pronounce a decision, in others it admits of no question and raises no presumption. A difference of judgment to that extent is not very common, to say the least of it. But the noticeable feature in the present case is, that Mr. Eyre's friends appear to have anticipated how the evidence would present itself to the unbiassed minds of the Shropshire magistrates, and to have taken steps to ensure a hearing of the case before them. They did this even before Mr. Henry had committed the subordinate officers, although they might have presumed that, as a lawyer of high repute and of unimpeachable character, he would have been just the man to detect at a glance the weakness of the case for the prosecution, which was so obvious to the unskilled magistrates in Shropshire. The public, of course, will put two and two together, and will ask why as a measure of defence Mr. Eyre was sent out of the reach of a highly-practised and competent administrator of the law, and whether Shropshire was not selected as the place of his residence with a view to the result which has now taken place. Of course, this was not an instance of getting a packed jury for the trial of a culprit—but it was very analogous to it.

But, as we have said, we hold it to be extremely questionable whether Mr. Eyre, supposing him to set any high value upon his reputation, is to be congratulated on the deliverance which has been achieved for him

by this dexterous change of the *venue*. His life never stood in the least danger, for no one in England, least of all the Jamaica Committee, ever contemplated inflicting on him the penal consequences of the legal crime with which he was charged. Had he come forward, as he personally desired to do, and given all the facility in his power towards a judicial settlement of the proper limits beyond which the authority of a Colonial Government becomes illegal, whatever may have been thought of his discretion in putting Mr. Gordon to death, he would have done the best available thing to clear his motives of any imputation of private malice. His lawyers have persuaded him to dodge justice, and have thus raised a presumption unfavourable to his good faith. He will now go through life with the stigma upon his name of having committed an act which consigned a fellow-man to a swift and ignominious death, the legality of which he did not dare to submit to the higher tribunals of his country. What possibly, he might have won in open Court, he has now obtained by clever practice. His very crime, if it had been adjudged a crime, would at least have furnished ground for amended legislation, and so good might have come out of evil through his means. As it is, no one but himself, and he only in a very inferior sense, can profit by his success, nor can any one now be satisfied that even such success was deserved.

We suppose the matter will not end here. Mr. Eyre, we believe, may yet be prosecuted for a misdemeanour, and should he be convicted, he must not be surprised if the law is allowed to take its course. He has acquiesced in advice which, whatever else it may have done for him, has dried up the springs of sympathy which might otherwise have been open to him. No one will greatly concern himself to shield a reputation which the claimant of it has himself damaged. No ardent admirer of chivalry will rejoice that chivalry has been supplanted by artful adroitness. The end for which the Jamaica Committee is persistently struggling may yet be compassed—but Mr. Eyre will gain nothing but discredit by the result. The hero who changes clothes with his valet can never assume a heroic position again. Henceforth the late Governor of Jamaica, instead of being regarded by a small circle of admirers as the glory of his class, will find his level considerably beneath it. He has laid himself open to the reproach even of the Shropshire magistrates—the most cutting to a man of high spirit that can well be imagined—"Lo! Hast thou, too, become as one of us?"

NOTES OF THE SESSION.

THE leader of the House of Commons appears to be perfectly at his ease. Secure apparently in the conviction that the Government he represents in the Commons is an absolute necessity till the great political difficulty of the hour is solved, Mr. Disraeli turns aside all questions addressed to him on the Reform question, curtly declines Mr. Gladstone's request for further statistical information, and appeals from his watchful rival to the House for their assistance in producing a satisfactory Bill in Committee. Tomorrow the Chancellor of the Exchequer will produce his financial statement; and though the serious discussion of his Reform Bill has yet to take place, he jocosely alludes to the 12th of April—four days after going into Committee on the Bill—as the proper time to adjourn for the Easter recess. Can it be that the Government are still hoping that, as the Session is already so far advanced, Parliament may yet be induced to postpone Reform till a more convenient season.

One of the most useful measures which the present Session has produced was discussed at great length in the House of Commons on Wednesday. Mr. McCullagh Torrens has brought in a bill for the improvement of workman's dwellings in large towns founded on the report of last year's Select Committee, and he moved the second reading of his measure in a skilful and impressive speech, showing the necessity for legislative interference. The object of the Bill is to get rid of unhealthy dwellings while protecting the rights of property, and to erect in their place, if necessary by local authorities, houses fit for human habitation. The urgent need for Parliamentary action was generally admitted during the debate, the only difference being as to the kind of machinery best adapted to secure the end in view. Mr. Walpole, on behalf of the Government, supported the Bill, and promised his assistance in amending its provisions in Committee, and it was read a second time without a division. The course Mr. Torrens proposes to take is not wholly without precedent. Three years ago, by means of a local Act

the authorities of Liverpool obtained the power to deal with ill-ventilated and ill-constructed courts. During that period about 900 unhealthy houses have been demolished, and compensation given to the owners without any difficulties being raised. Mr. Graves, one of the members for that borough, states that the Act has been very beneficial in its operation, and that some such measure as Mr. Torrens proposes is necessary as a complement to this local enactment. But how far it is possible to carry out the plan of enabling local authorities to rebuild on ground left vacant by demolished houses is a question which will need to be fully considered in committee.

The British North American Confederation scheme—the Bill to give effect to which received the Royal assent on Friday—is not to be carried out without cost to the mother-country. It is proposed by the Home Government as part of the bargain to guarantee a loan of three millions for the purpose of constructing the railway from Quebec to Halifax. It was pretty clearly demonstrated in the debate on Thursday that the proposed line would be unremunerative for generations to come, and useless in a military point of view, and that the loan would practically be a gift. But though Mr. Lowe argued with great power against the proposal as hostile to that colonial independence which they all desired to promote, and suggested that the time might come when England would separate from her colonies because, reversing past experience, they insisted on taxing her, the House adopted the proposal by an overwhelming majority.

There have been two discussions in the Commons on flogging in the army, which have issued in a very unsatisfactory compromise. On Thursday Sir John Pakington proposed a new clause in the Mutiny Act, limiting the infliction of corporal punishment to soldiers in the second class, which, he said, comprised only nine per cent. of the army, and for three offences—mutiny, insubordination with violence, and indecent conduct. By this provision soldiers of the first class—that is, ninety-one per cent. of the army—would have been entirely freed from all liability to this degrading punishment. The clause thus amended was carried by a large majority. But it appeared that not only the Duke of Cambridge, but sundry ex-Whig officials, Sir George Grey, Mr. Headlam, and Mr. Cowper, were opposed to the proposed classification; and on Monday, the Minister for War, thus fortified by leading members of the Opposition, came down with a new clause once more making the whole army liable to flogging for the military offences specified. Mr. Otway and other members protested against this departure from the original proposal as an attempt on the part of the Government to withdraw their former concession; but Ministers, supported by Sir George Grey and his friends, carried the re-amended clause, though only by the narrow majority of thirteen in a full House. After this unsatisfactory fashion, the question has been settled this year, but the lash cannot long be retained, and will probably be entirely abolished within another Session or two.

Questions affecting the material condition of the people are making some progress in Parliament, despite the obstacles interposed by Reform discussions. The bill for extending the Factory Acts to a large number of other trades and manufactures has been read a second time, and we observe that the Government have given notice of their intention to propose that the principle of compulsory education shall be applied to all children affected by this measure. Last night, also, Mr. Dent carried a motion in favour of similar legislation in reference to women and children employed in agriculture, and Mr. Walpole promised that a Commission should be appointed to inquire into the frightful development of the gang system in rural districts with a view to parliamentary intervention next Session.

We observe that Mr. Hadfield's useful measure for facilitating the granting of sites for philanthropic institutions and places of worship has passed the House of Commons. Last night Mr. Crawford obtained leave to bring in a Bill for the preservation of Bunhill-fields burial ground as an open space, and handing it over to the custody of the City Corporation, which body will be charged with the duty of maintaining the tombs and gravestones.

FASHION.

FASHION is the bellwether of society—we all follow it like a flock of sheep. No matter where it leads—there is no extravagance so extravagant, no absurdity so absurd, into which if fashion go before, the crowd will not follow after. It exhibits the ridiculous side of humanity. It seems to take delight in

fooling us. Such is the potency of its spell, however, that grumble as we will, we obey. Its appeal must needs be to some deep instinct of our nature, or its sway would not be so extensively, we may even say, so universally, acknowledged. For where on this earth is it possible to go, and not find there undeniable traces of the influence of fashion? Why is it that wherever a dozen people live within reach of each other, they are sure to betray a propensity to assimilation in dress, in manner, in habits of life, in morals, in profession of religion? Who sets the fashion, not here particularly, but anywhere? How does it happen that fashions change, or what is worse sometimes, that they do not change? What reason can be given why when a fashion is more than ordinarily frightful, inconvenient, or unwholesome, it holds its ground with such invincible tenacity? Why—but there, a hundred queries might be easily started in reference to the natural history of fashion which it would puzzle the acutest of philosophers to answer—and, after all, probably the result of his analysis would be pretty much what we can arrive at without any formal analysis whatever—that there is something, having the semblance of enchantment, which can bring us all under the rule of folly.

Fashion is plainly enough a perversion of some deep-seated tendency of our nature, given us for good—of the desire, for instance, to resemble those among whom our lot is cast, to hold as much ground as we can in common with them, and by the action of our sympathies to extend the area of our being. That is one of the strongest impulses of our nature—one of those internal forces which are evermore active within us—one of the laws the object of which is an unceasing development of our capabilities, and our consequent progress towards perfection. We all have it. We all feel the promptings of a desire to go out of ourselves that we may mingle with and appropriate some life external to ourselves, and so live a wider life than any the materials for the nourishment of which can be found within the limited circle of our own existence. Probably, if that law subverted its proper object, and carried us whither it was obviously intended to carry us, little scope would remain for the dominion of fashion. Unhappily, it does not—but the spring of the force exerts its pressure upon us, nevertheless. We must have union of some sort—if not in the graver, then in the lighter, interests of our nature. If we cannot be one with our fellows in wisdom, in goodness, in truth, in devotion to the highest ends of being, then we must be one with them in lesser things. We cannot cut ourselves off from the great family of which we are members. Our life must be lived in common with them upon some ground or other—and inasmuch as that cannot be, or at all events is not, the high ground of self-renunciation, then it must be the lower one of social observances. Even there we lose in a measure our sense of loneliness, and our souls touch the souls of our brethren, though ever so lightly.

But, a truce to these speculations. It will be more to our present purpose to remark that fashion, in dress as in other things, usually represents pretty accurately the spirit of the age. If that be a serious, earnest spirit, fashion will exhibit traces of sobriety, and will be comparatively little given to change. When a generation of men has consciously a great undertaking in hand, a difficult but momentous problem to be worked out, a stand to make for posterity, requiring much self-denial, the fashions of the time will generally reflect to some extent the simplicity and gravity of the engagement which absorbs public attention. When, on the other hand, in the absence of any grand object, pleasurable excitement is the principal pursuit of the age, fashions will be most grotesque, and will supplant one another with bewildering rapidity. Of late years, and in this country, the means of luxury have been very largely increased and distributed over an unprecedented breadth of society, and hence, with one or two exceptional periods, fashions have never been more outrageous, more despotic, nor more slavishly obeyed. Take, for example, feminine attire. We will not rake up the now almost obsolete scandal of crinoline, or, more correctly speaking, hooped petticoats. They have given way at last, not, however, until having asserted their tyranny with a persistence truly marvellous. But they yielded to something very nearly as bad. We have now trains that sweep the streets—wasteful, dirty, always in the way, and, we should imagine, most uncomfortable to the wearers. Certainly, an attempt is made to strike a balance between the head and the feet, for it must be admitted that there is no superfluity of materials thrown away upon the bonnet, whatever may be said of the *chignon*. We suppose there will be a return presently to hair powder, and spots of court plaister on the face, suggestive of eruptions. All this is extremely humiliating, and will, no doubt, place our

age, in the eyes of posterity, amongst the most frivolous on record.

But fashions of dress are comparatively harmless, and are to be praised or blamed, rather for what they indicate, than for what they are. The like extenuation can hardly be pleaded in respect of social customs and manners. The style of living in these days is utterly devoid of simplicity and repose. Because there is abundance of money to be spent, there are also hosts of people to invent new objects upon which it may be laid out, and the novelty of an article is a stronger recommendation of it to full-pursed customers than its utility or its artistic beauty. The fashion of the day is to live extravagantly and ostentatiously. Enough for comfort is not enough for vanity, and competition in expenditure which serves only to minister to the pride of life is so general and so severe that one knows not now what income can be fairly styled a competence. There results from this state of things a good deal of commercial laxity—to give it no worse a character—and a pervading atmosphere of snobishness which kills all manliness of feeling. Pretence rules the roost—and myriads of families that might enjoy a peaceful sense of security are kept in a state of miserable slavery only because fashion has got the upper hand of their good sense. They must perforce do as others do, even though it be to wade into a quagmire of perfectly gratuitous difficulties.

Then we have political fashions, by which, far more than by just principles and wisdom in the application of them, what is called public opinion is ultimately ruled. Sometimes one course, sometimes an opposite one—now one man, then his antagonist—receives the indiscriminate blame or praise of society. Can anybody tell us why Parliamentary Reform, for instance, was always treated as a jest in Lord Palmerston's days, or as a skittish horse to be cleverly ridden? and why it is just now regarded as the gravest business demanding the attention of British statesmen? Can anybody explain to us the reason for the abuse which is lavished upon Mr. Bright, or why, when his advice is at length adopted by the magnates of the land, anybody but he is credited with the good that comes out of it? It is but little more than a year ago that Mr. Eyre was a hero—not above three years ago that the slaveocracy of America received the unstinted sympathy of fashionable society. Few people out of Shropshire now-a-days care to be closely identified either with the man or the faction. All pioneers of a just cause are assailed by fashion, because, in point of fact, the empty-skulled and the long-tongued constitute a permanent majority, and fashion prescribes what are called, by way of courtesy, their opinions. They change their political views and sympathies as they change their clothes—not because they have corrected their judgment in any respect—for they have none—but because it is a necessity with them to profess *à la mode*.

The Church, too, has its fashions—not the Established Church only, but that larger Church which includes it and all other denominations. It has its favourite dogmas with which nobody must meddle, and its special forms of speech which everybody is considered bound to adopt, and its little Christian successors to old heathen superstitions. Just now, edification is the raging fashion—an outbreak of the bricks-and-mortar epidemic—a passion for Gothic architecture on a pill-box scale. Machinery—more machinery—no end of machinery—that is now the ruling idea of professed Christianity in this country—an immense effort to do for the people of this generation what they cannot be prevailed upon to do for themselves, and what they of the coming generations may find done to their hands by beneficent predecessors. Then there are singing fashions, and vestment fashions, and fashions in doctrine, as also in ritual. Let it not be supposed that these things are to be condemned as wrong or foolish, or even inexpedient, in themselves. It is not necessarily the case, by any means. What is contemptible within the sphere of spiritual things, is the going together in herds merely for the sake of going together, and very little indeed for the satisfaction of the instincts and impulses of genuine spiritual life. Fashion in religion is, perhaps, the most ignoble of the forms in which it can prevail—more to be dreaded, because more decidedly out of place, if that were possible, than fashions in morality. But we are getting dull, which, certainly, in this sensational age, is not the fashion, and so we make a bow to the reader, and proceed to “take our walks abroad.”

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON.—Number of patients for the week ending March 30th, 1,076, of which 304 were new cases.

Mr. Charles Sumner, the American senator, proposes to reside abroad for several years, in order to consult the continental libraries on the subject of slavery, of which he is writing a history.

Parliamentary Proceedings.

HOUSE OF LORDS.

RITUALISTIC PRACTICES.

On Thursday, the Earl of Shaftesbury, presenting petitions complaining of Ritualistic practices, intimated, notwithstanding the statement made the other night by the Archbishop of Canterbury that a Royal Commission was about to be appointed to inquire into the subject, that he should proceed with the bill.

The Dublin University Professorships Bill was read a second time.

THE ECCLESIASTICAL TITLES ACT.

Lord LYVEDEN moved for a return of proceedings taken under the Ecclesiastical Titles Act, and observing that he expected the answer to his motion would be “Nil,” explained that his object was to show the inexpediency of continuing a measure which, passed at a time when Protestant bigotry had been excited, had proved inoperative, except to provoke irritation in the minds of our Roman Catholic fellow-subjects. Referring to Ireland, he urged the propriety of removing every cause of possible grievance, and maintained that the conduct of the Roman Catholic clergy during the late Fenian disturbances in that country entitled them to a repeal of an invidious and useless piece of legislation.

Lord DENBIGH pointed out that the act caused inconvenience in charitable trusts, because Roman Catholic prelates could not legally be described by the titles which they openly bore.

The Bishop of KILLALOE, regarding the Ecclesiastical Titles Act as equally inoperative and irritating, supported its repeal.

Lord DERBY assented to the return asked for, which he was glad to know would be “Nil”; but he declined at that moment to discuss the question of repealing the act in the absence of its author, Lord Russell. He, however, generally suggested the possible danger of reviving angry feelings by attempting to repeal an act which it was admitted had entailed little, if any, real inconvenience to any parties, and further pointed out that in Ireland the Roman Catholic prelates had adopted titles which had been conferred by the law upon bishops of the Established Church. Any agitation of the question would raise the controversy as to the relative legality of the canon law and the law of the land in Ireland.

Lord KIMBERLEY regretted his former vote in favour of the passing of the act, which he now regarded as a mistake that should be corrected as speedily as possible.

Lord GREY also regretted the passing of the act, but reminded the House that by the Emancipation Act Roman Catholic prelates in Ireland were prohibited from assuming territorial titles. He, however, deprecated the reopening of the question at present, as he was convinced that the whole subject of the Irish Church must shortly be dealt with by Parliament.

The Duke of Cleveland and Lords Clanricarde and Stanhope—the two latter having voted in favour of the passing of the act—expressed opinions favourable to its repeal.

Lord GRANVILLE explained his vote in favour of the act to have been in deference to a strong feeling produced in the country by an injudicious act on the part of the Pope, and advised caution in dealing with the subject at present.

After some further conversation the return was agreed to.

THE RUMOURED CESSION OF CANDIA TO GREECE.

The Earl of DENBIGH asked if the Government had been invited to join with France, Austria, and Russia in a simultaneous note to the Porte, recommending the cession of Candia to Greece. He regarded the policy recently pursued on the Eastern question as a violation of the Treaty of Paris of 1856, and said that the insurrection in Candia was now known to be the work of foreign adventurers.

Lord DERBY repudiated any desire on the part of the Government to contribute to the destruction of the Turkish Empire, and vindicated Lord Stanley's recommendation to the Porte to withdraw its troops from Belgrade as judicious and friendly, tending to reconcile the hitherto discontented Servian population to the suzerainty of the Sultan. In answer to the specific question concerning Crete, Lord Derby said no invitation to join in an identical note had been given; but in reply to communications from the French Ambassador respecting a proposed recommendation to abandon Crete, her Majesty's Government had declared that they did not intend to tender any advice or interfere in any way in the matter. He doubted whether such advice would be taken, unless backed up by force, and he also doubted whether a transfer of the island to the Greek Government would be to the advantage of the Cretans.

The sitting closed shortly before seven o'clock.

On Friday the Royal assent was given by Commission to the following Bills:—British North American Confederation Bill, Metropolitan Poor Law Bill, Consolidated Fund (369,118*l*.), Bill, Duty on Dogs Bill, and Marriages (Odessa) Bill.

THE MILITIA.

Lord SALISBURY, in moving for the returns, called attention to the state of the Militia, which he regarded as not wholly satisfactory, especially in respect of strength and progress of recruiting. Lord LONGFORD considered that there was no ground for despondency, as recruiting for the Militia had been carried on with perfect success, and had not been checked until, for administrative and other

reasons, it had been determined not to maintain some regiments at their full quota; but he was assured by those competent to judge that if a necessity should arise there would be no difficulty in bringing up the force to its full strength. As far as he could make out, the deficiency at the present time was 800 officers and 7,000 men. Earl DE GREY and RUPON thought it of importance, especially considering what was taking place in foreign countries, that the number and efficiency of the Militia force should be maintained.

The Duke of SOMERSET moved for a return of the number of lieutenants on the active list of the navy in each year from 1816 to 1867. He said an impression prevailed that there were too many young lieutenants in the navy, but his opinion was that there were too few. The return was agreed to.

The House adjourned at twenty minutes past six o'clock.

On Monday, the Marquis of CLANRICARDE, on account of the absence, from illness, of the Earl of Derby, postponed for a week his motion relating to the Tornado.

EMPLOYMENT OF SOLDIERS.

Lord HARDWICKE, in presenting a petition on this subject, called attention to the beneficial results that would, as he conceived, follow from the employment of soldiers in useful and remunerative occupations when temporarily released from their military duties. Lord LONGFORD admitted the advantage of providing the soldier with some occupation, and showed that something had been done in that direction by the establishment of schools, gymnasia, and reading-rooms. He doubted, however, whether it would be possible to establish military workshops in this country, one great impediment to such a plan being the continual movement of troops from one station to another. The Duke of CAMBRIDGE approved the object suggested by the petition, but agreed with Lord Longford as to the difficulties which presented themselves. He, however, thought it was possible that the troops might be employed to repair the barracks which they occupied, and thus free themselves from unwelcome charges for barrack damages. Lords GREY and DE GREY concurred in a hope that some method might be found by which the experiment of furnishing troops with useful occupations in their leisure time could be successfully put in practice.

The sitting was closed at a quarter to six o'clock.

HOUSE OF COMMONS.

ARTISANS AND LABOURERS' DWELLINGS.

On Wednesday the second reading of the Artisans and Labourers' Dwellings Bill was moved by Mr. M'CULLAGH TORRENS, who sketched its chief provisions, and explained that it was in the same form as it came out of the select committee. It gives power to the officer of health, either on requisition or without it, to inspect premises in a state likely to engender disease, and upon his report the local authority, after the process of a presentment to the grand jury has been gone through, may cause plans to be made for the improvement or demolition of the premises. The owner of the premises may either sell them to the local authority or carry out the works himself, and if he neglects or refuses to do either, the local authority may effect the improvement, charging the cost to the owner; but when total demolition is required, the local authority must compensate the owner. The expenses of the local authorities in carrying out the act are to be charged on the local rates, which, however, are not to be increased by more than 3d. in the pound; and they are also empowered to borrow money from the Public Works Loan Commissioners under the sanction of the Treasury. Mr. TORRENS intimated that he should gladly acquiesce in any improvements which could be suggested in the machinery of the bill.

In the discussion which followed the bill was warmly supported by Mr. Locke, Mr. H. Bruce, Mr. Selwyn, Mr. Hughes, and Mr. M'Laren; and its leading provisions were generally approved, coupled with suggestions for the improvement of the machinery, by Mr. Ayrton, Mr. Henley, Mr. Potter, Mr. Powell, and others.

Objections were taken to the bill by Mr. J. B. SMITH and Mr. BAZLEY, particularly to the erection of new buildings at the expense of the ratepayers. Mr. T. CHAMBERS pointed out that no provision was made for the evil of overcrowding; and Mr. H. LEWIS complained of the burden which was about to be thrown on the rates.

Mr. WALPOLE, on behalf of the Government, assented to the principle of the bill, intimating that it would require amendment in some of its details, and it was read a second time.

The remainder of the sitting was occupied by the consideration in committee of Mr. R. Gurney's Criminal Law Bill.

The House adjourned at six o'clock.

VOLUNTEERS.

On Thursday, in reply to Mr. W. E. Forster, Mr. WALPOLE said that instructions with respect to the employment of volunteers in suppression of disturbances had been framed by the Home Office and submitted to the law officers of the Crown. They would be sent to the civil authorities throughout the country, and when finally approved of would be laid before Parliament. Mr. BRIGHT thought it would be best to do so at once. Mr. WALPOLE replied that it would be better to adhere to the usual course, and leave the responsibility to the executive Government. He believed the instructions would be laid on the table before Easter.

BRIBERY AT ELECTIONS.

In reply to Sir L. Palk, Mr. WALPOLE said that

the Postmaster-General was in communication with the Treasury with respect to the prosecution of Samuel Parnell, postmaster at Totnes, for bribery, with respect to the case of Messrs. Webber and Chaster. The Lord Chancellor was considering the cases of all persons in the commission of the peace who had been reported as guilty of corrupt practices, and when he had fully considered them the result would be communicated to Parliament.

THE REPRIEVE OF WAGER.

In reply to Mr. D. Griffith, Mr. WALPOLE said that in considering the cases of capital punishment since he had been in office he had been guided by the recommendations of the royal commissioners. This duty was a most painful one, and he protested against the attacks made upon him on incomplete information, and without the common courtesy of asking for it.

REFORM.

Among other notices on the subject of Reform, Sir E. COLEBROOKE gave notice to reduce the occupancy franchise in counties to 10%, and Colonel FRENCH (creating some laughter) gave notice that on the 9th of April he would move for leave to bring in a Reform Bill for Ireland.

CANADIAN RAILWAY AND GOVERNMENT SECURITY.

In Committee of the whole House, Mr. ADDERLEY moved a resolution authorising the Treasury to guarantee (at 4 per cent.) a loan of 3,000,000*l.*, to be raised by the Government of Canada for the construction of a railway between Quebec and Halifax. In support of this proposition Mr. Adderley, after expressing his own personal antipathy to colonial guarantees, and his hope that this would be the last of them, dilated on the necessity of the line, and its importance, as effecting a communication between Quebec and Halifax, in military and commercial points of view, and also as putting the provinces in a more independent position towards the United States in regard to any future reciprocity treaties, and mentioned that this proposal was almost the same as that offered to the Provinces in 1862 by the Duke of Newcastle, though there was this advantage now, that the guarantee formed an integral part of the scheme for the Confederation of the Provinces. To show that there was no risk in this guarantee, he pointed to the fact that the security was placed on the revenues of the United Provinces, which now produced a surplus of 190,000*l.*, and being extraordinarily elastic, were capable with great ease of defraying the total maximum annual charge of the line, which, including interest and a sinking fund, would not amount to more than 210,000*l.* a year. The guarantee would not come into force until the Colonial Legislature had passed an act providing for the construction of the line, giving facilities for the transport of troops, charging the consolidated revenues with the interest and the sinking fund, and postponing to this the charge of all public works which might hereafter be undertaken by the Colonial Government.

Mr. AYTOUN objected to the guarantee as unsound in principle and unfair to the taxpayers of this country, and argued that neither in a commercial nor a military point of view would this line be of the smallest value. Mr. T. CAVE also strongly condemned the scheme as a colossal job.

Mr. GLADSTONE, in defending the guarantee, for which the late Government was quite as responsible as the present, though that did not detract from their full liberty to discuss and refuse it, pointed out that it depended not on the profits of the line, but on the colonial revenues; and the commercial value of the line, therefore, had nothing to do with the question.

Mr. LOWE maintained that, as a commercial undertaking, the line would be worthless and unnecessary; in a military point of view it would be a great aid to the United States in invading Canada; and there would be enormous engineering difficulties in its construction. Our military expenditure in Canada was already more than one million, and, in answer to Mr. Gladstone, he remarked that lending them money was a curious mode of fostering the independence of the colonies. To the argument that the guarantee was part of the Confederation scheme, he replied by asking whether it was the price of it, and objected strongly to being drawn into any responsibility for the good working of this scheme—as to which he did not entertain sanguine hopes,—and still more strongly to the appearance which it bore, and the interpretation which might be put on it of attempting to establish a rival Confederation to the United States.

I was examined before a Committee of the House of Commons three or four years ago on the military defence of the colonies, and I made this observation. I said that "in the time of the American Revolution the colonies separated from England because she insisted on taxing them. What I apprehend as likely to happen now is that England will separate from her colonies because they insist on taxing her." (Much laughter, and cheers.)

After some remarks from Mr. WATKIN in approval of the scheme, the resolution was carried on a division by 247 to 67.

FLOGGING IN THE ARMY.

In Committee on the Mutiny Act the controversy on flogging in the army was renewed, when Sir J. PAKINGTON brought up a new clause (in place of clause 22) limiting the infliction of corporal punishment to soldiers in the second class, which, he said, comprised only 9 per cent. of the army, and for three offences—mutiny, insubordination with violence (adopting a modified definition suggested by Mr. Whitbread), and indecent conduct. This large concession, as Sir John Pakington described it, to the vote of the House the other evening, had the entire approval of the Commander-in-Chief. Mr. OTWAY, admitting that the concession was considerable, repeated his arguments against corporal punishment,

and moved an amendment abolishing altogether the power of inflicting it. Mr. HEADLAM objected to the classifications in the clause, and thought it better to confine the punishment solely to mutiny and violent insubordination, to be inflicted on all alike. Mr. HERBERT insisted that the punishment might be dispensed with if commanding officers had power to dismiss bad characters, and Major JERVIS urged the same argument. The clause was supported by Colonel NORTH, and opposed by Mr. HORSMAN, who thought the punishment hardly worth retaining, when 91 per cent. of the army was to be exempt, and quoted from the returns to show that it had no deterrent effect. Mr. MOWBRAY defended the clause. The Marquis of HARTINGTON, though not prepared to vote for the total abolition of the punishment, was of opinion that it was hardly worth retaining if only to be applied to one-tenth of the army. General PAUL, alluding to a remark of Mr. Otway, on the introduction of the Duke of Cambridge's name into the discussion, maintained that, being responsible for the discipline of the army, it was right that his opinion should be made known to the House. He was opposed to the classifications, and thought that if the punishment were retained for mutiny and aggravated insubordination all soldiers ought to be liable to it. Sir J. PAKINGTON replied, and on a division: he second reading of the clause was carried by 225 to 131.

An amendment by Sir G. GREY, to omit the classifications, was negatived. Several verbal amendments were moved, but much confusion apparently prevailing as to the precise position in which the question stood, the Chairman was ordered to report progress before the clause was finally agreed to.

The House adjourned at half-past one o'clock.

THE IRISH REFORM BILL.

On Friday, the CHANCELLOR of the EXCHEQUER, in reply to questions from Mr. Esmonde and Mr. O'Beirne, stated that the Irish Reform Bill would be brought in as soon as possible after Easter.

THE NEW NATIONAL GALLERY.

On the motion for going into committee of supply, the long-vexed question of the rebuilding of the National Gallery was revived by Mr. GOLDSMID, who criticised severely the vagueness of the instructions given by Mr. Cowper to the competing architects, and insisted that a breach of faith had been committed, inasmuch as a verbal, if not a written, pledge had been given that one of them should have the construction of the new building. Mr. GREGORY also blamed Mr. Cowper's want of explicitness, and traced the delay which had occurred to the last patching up of the Gallery. Mr. COWPER laid the vacillation at the door of the House of Commons, which had taken the responsibility out of the hands of the Executive, and, by the mouths of committees and commissioners, had come to very contradictory decisions. He defended the instructions he had given to the architects. In the conversation which followed, Mr. BERRSFORD HOPE and Mr. TITE, two of the judges, repeated that the competing architects were under the impression that one of them would be employed, and joined in recommending that there should be no more patch-work, but an entirely new building; but Lord ELCHO, another judge, insisted that no engagement had been made with the architects. Sir G. BOWYER offered some amusing criticisms on the designs; Captain GRIDLEY recommended that the architects should be allowed to amend them; and Lord J. MANNERS remarked that as there was no particular hurry—the land not yet having been acquired—he should consult with the trustees before he decided what course he should take as to the new Gallery.

THE PLANTAGENET STATUES.

In reply to Mr. Owen Stanley, Lord STANLEY said that, in consequence of some difficulty having sprung up in France, as to the offer of the Emperor of the French to hand over the Plantagenet statues at Fontevault to this country, her Majesty had released the Emperor from his promise, in order to prevent any misunderstanding from arising between the Emperor and his subjects on the matter. He believed that in future the statues themselves would not be allowed to remain in their present neglected state.

THE FACTORY ACTS AND COMPULSORY EDUCATION.

In reply to Mr. Fawcett, Mr. WALPOLE said he intended in committee on the bill for regulating the hours of labour in workshops to introduce compulsory educational clauses. He would state the nature of the clauses on the motion for going into committee.

Jews in SERBIA.

Sir F. GOLDSMID brought under the notice of the House the condition of the Jews in Serbia, and certain oppressive edicts passed against them by the Servian Government, seriously interfering with their means of livelihood and their freedom of worship. Some remarks were made on the same subject by Mr. GRIFFITH, Mr. GREGORY, and Mr. LAYARD; and Lord STANLEY, in reply, admitted that the conduct of the Servians (and it was more a matter of popular bigotry than of Government action) towards the Jews was unworthy of a civilised people. The influence of the Government, he promised, should be used in the cause of toleration, and he hoped that this conversation would have some influence on the Servians, who were very sensitive to European public opinion.

ADMINISTRATION OF JUSTICE IN IRELAND.

Sir J. GRAY, in a lengthy speech, called attention to some recent observations of Justice Keogh at the Tyrone Assizes, reflecting on the conduct of the Donaghmore bench of magistrates. From the documents Sir John read, the charge against the magistrates seemed to be that on the occasion of a collision between two parties of Catholics and Pro-

testants they committed the Catholics only for trial, and discharged the Protestants, though the identification was equally complete in both cases. He asked Lord NAAS whether it was intended to institute any further inquiry, and moved for papers. Major KNOX defended the magistrates, showing that the evidence before them proved the Protestants to have been guilty of no riotous conduct, and condemned Justice Keogh's hasty and intemperate language. Lord O. HAMILTON, who defended the magistrates and invited a strict inquiry into their conduct, sharply attacked Sir J. Gray for his unfair misrepresentations and suppression of evidence. Lord NAAS deprecated strongly the tone of Sir J. Gray's speech, and stated that Justice Keogh had not yet brought the circumstances under the notice of the Lord Chancellor, as he had promised, but when he did the Irish Government would make a strict inquiry into them.

The conversation, which lasted some hours, and was very discursive, and occasionally recriminatory in its tone, was continued by Mr. Vance, Mr. Bagwell, Mr. Lanyon, Mr. C. Fortescue, and Mr. Conolly. It grew still warmer when Mr. Serjeant BARRY and Sir W. VERNER digressed into the Belfast riots and the Orange associations, and a very excited scene followed on a remark by Sir H. EDWARDS that there were "Fenians," or, as he afterwards qualified it, "Fenian sympathisers," in the House. Mr. BARNARD moved that the words be taken down, and the SPEAKER pronounced it to be highly disorderly and unbecoming to accuse any member of sympathising with what the House had stigmatised as a treasonable conspiracy. The CHANCELLOR of the EXCHEQUER interposed, and made a strong appeal to Sir H. Edwards to withdraw the words, which he did subsequently in the fullest manner.

Sir J. GRAY then proposed to withdraw his motion for papers; but, objection being taken to this mode of disposing of it, it was negatived without a division.

THE IRISH CONSTABULARY.

Colonel GREVILLE NUGENT called attention to the conditions of superannuation for the Irish constabulary, and suggested that every constable after twenty-five years' service should receive a pension. Lord NAAS, in reply, pointed out that considerable additions had recently been made in the scale of superannuation and in the pay of the constabulary, varying from 8*l.* to 11*l.* a year—an arrangement which had considerably increased the cost of the force, and was very satisfactory to the men. A vote of 2,000*l.* was agreed to for special rewards to the Irish constabulary.

The Religious, &c., Buildings Sites Bill was read a third time and passed.

Mr. LAWSON introduced a bill to facilitate the winding-up of railway companies in Ireland.

The remaining business was disposed of, and the House adjourned at twenty-five minutes to one o'clock.

THE REFORM BILL.

On Monday the CHANCELLOR of the EXCHEQUER, replying to Mr. Gladstone, who asked whether it was intended to make any alterations in the Reform Bill (by committing it *pro forma*) before going into committee, stated that he should put on the paper a formal notice to omit the dual vote clause; but on all the other controverted points the Government was of opinion that the best solution of them would be found by the House in Committee; and he repeated that the Government would go into committee most anxious, with the co-operation of the House, to bring the question to a speedy and satisfactory settlement.

Lord CRANBORNE, adverting to a remark of Lord Stanley on a previous occasion, asked him to state now what were the points of the bill by which the Government would stand or fall; to which Lord STANLEY, provoking much cheering, mingled with laughter, replied that the point was one for argument and not for a categorical question, and that when the debates were resumed he would answer any observations Lord Cranborne had to make.

SALE OF LUXEMBOURG AND RUSSIAN NORTH AMERICA.

Lord STANLEY, in reply to Mr. Sandford, read a translation from an announcement in the organ of the Dutch Government, giving a pointed contradiction to the rumour that Luxemburg had been sold to France. His lordship added, however, that there could be no doubt that communications had passed between the Governments of France and Holland with regard to the possible transfer of that province to France, but he was unable to state the result of those communications. In reply to another question from Mr. Watkin, he said he had received no confirmation of the statement that Russian America had been ceded to the United States.

THE EASTER HOLIDAYS.

In reply to Sir C. O'Loughlin, the CHANCELLOR of the EXCHEQUER said that the usual recess would commence upon the 12th of this month and close upon the 29th; but whether the usual recess would be moved or not was at present in the hands of fate. (Laughter.)

FLOGGING IN THE ARMY.

In Committee on the Mutiny Bill the controversy on flogging in the army was resumed. Sir J. PAXINGTON brought up a second clause to be substituted for clause 22, in lieu of the new clause which was under discussion on Thursday night. This latest clause, following the suggestion of Sir G. Grey, retains the punishment of the lash in time of peace for the two offences of mutiny and aggravated insubordination, and, discarding the classifications, makes it applicable to soldiers of the first and second classes

alike. It was strongly opposed by Mr. Otway, Mr. Whitbread, Mr. Horsman, and others, as a retreat from the original concession of the Horse Guards, and was supported by Sir G. Grey, General Peel, Mr. Mowbray, and Colonel North. On a division the original clause was negatived by 175 to 162, and the new clause introduced was added to the bill. Mr. OTWAY gave notice that he should renew his opposition to the punishment in future years.

NAVAL ESTIMATES.

The House then went into committee on the naval estimates, and on the first vote for the men and boys, Mr. STANSFELD reviewed the estimates at length, commenting chiefly on the shipbuilding scheme, which he maintained secured only the minimum of efficiency at the maximum of cost, and criticised sharply the building of small ships, which could not fight but could only run away. Colonel SYKES contrasted the expenditure on iron shipbuilding in the French and English navies, greatly to our disadvantage, but argued that we had placed ourselves so far in advance of other nations that the increase in the estimates in this respect was unnecessary. Particularly he blamed the retention of thirty-six gunboats in the China seas, where ten, at the outside, were sufficient. Mr. GRAVES pointed out that in the China seas we had commerce to the value of 40,000,000*l.* a year, and complained that in the criticisms of the Opposition the necessity of protecting our commerce had been left in the background. The foreign stations, he insisted, offered the best means of educating both officers and men, and it was on the home stations that economy was more practicable. As long as the immunity of private property at sea was not recognised, we could not dispense with strong foreign squadrons. He criticised closely the composition of our iron fleet, and indicated many defects in its construction. Mr. SEELY travelled minutely through the votes, dwelling on numerous points which showed a disregard for economy, and after some observations from Mr. SHAW LEEKE on the distribution of our foreign squadrons, Mr. CARRY replied to the various objections, pointing out that the strength of our foreign squadrons was mainly determined by the policy of the Cabinet or by the necessity of protecting important commercial interests, and defended the shipbuilding policy of the present board.

Several votes were then agreed to.

On the second reading of the Canada Railway Loan Bill, Mr. MONK protested against the imperial guarantee for the loan. Mr. CRAWFORD defended the guarantee on imperial and commercial grounds. Mr. Serjeant GASKELE protested against the loan. The bill was then read a second time.

The Public Libraries (Scotland) Bill was read a second time.

The House adjourned at twenty minutes to one o'clock.

Foreign and Colonial.

FRANCE.

The Paris Universal Exhibition was opened on Monday afternoon at two o'clock. The sun shone as the Emperor and Empress passed under an immense velvet canopy at the Pont de Jena, and went over the Machinery Gallery, passing afterwards through the Grand Vestibule, Picture Galleries, and Central Garden. These were in good order, and the machinery in the French, Austrian, and English Departments was working. Few British Commissioners or Jurors were present. There was much cheering, especially in the British section.

In Friday's sitting of the Legislative Body, Count Walewski rose and addressed the House. "I wish," he said, "to announce in person to the Chamber that I have determined to resign the post of President of this Assembly. It is not without deep regret that I have come to this resolution, but I have done so in the preponderant interest of union and concord." He concluded by expressing his thanks to the Chamber for the kind co-operation in the discharge of his functions which he declared he had met with indiscriminately from all sides of the House. M. Glais Bizaïn and M. Dumoulin then testified to the impartiality with which Count Walewski had performed his duties as President.

Count Walewski's resignation is believed to be what would ordinarily be called a dismissal. In his letter to the Emperor tendering his resignation the Count says that personal differences having arisen between some members of the Government and himself, he thinks it necessary in the interest of harmony to resign his post. The fact is supposed to be that recent events have shown the Emperor that his system of government requires that a firmer hand should hold the reins in the Chamber of Deputies. Some very damaging discussions have recently taken place there, which it is supposed might have been avoided had the President been equal to the occasion. The Count is also too liberal for M. Rouher, the Minister of State, and "the party of reaction." It is expected that the two Vice-Presidents will in the meantime preside over the sittings alternately.

GERMANY.

All the confident reports and exciting rumours and ingenious speculations about the cession of Luxemburg to France fall to the ground before a short official statement declaring all such assertions to be "devoid of foundation." The organ of the Dutch Government says that such a question could only arise in the event of the great Powers interested in the matter having previously come to an understanding on the subject. Considerable excitement

exists in the capital of the Grand Duchy. Handbills in favour of annexation to France, and instigating the inhabitants to violence against the Prussians, are being freely circulated. The excitement thus produced has caused an attempt at revolt on the part of four regiments of Nassau troops in the fortress, and the Prussian Government has addressed serious representations to the civil authorities. General Goben has been appointed by the Prussian Government to take command of the fortress.

On the 25th inst. the leading manufacturers of Luxemburg held a meeting, at which resolutions against the annexation of the country by France were passed unanimously, and a committee was elected to vindicate the interests of the mercantile community. Luxemburg belongs to the Zollverein, and has a brisk trade with Western Germany.

In the sitting of the North German Parliament on Monday, Herr von Benningsen, in the name of the national Liberal party, asked whether the rumours of negotiations between Holland and France for the cession of the Grand Duchy of Luxemburg to the latter Power were well founded, and whether the Prussian Government was in a position to make communications to Parliament to the effect that it was determined, together with its Federal allies, to secure permanently against every danger the connection of Luxemburg with the rest of Germany, and especially Prussia's right to garrison the capital of the Grand Duchy. He declares that all parties will be united in giving the Government their most powerful support to prevent the separation of an ancient German land from the rest of Germany. Count Bismark replied:—

"We value amicable relations with France, and avoid wounding her susceptibilities; I cannot therefore reply to the second portion of the interpellation as to the course that may be adopted in this matter by the Prussian Government in concert with its Federal allies. Your language becomes a representative of the nation, but is not diplomatic. Respecting your first question, asking for information in regard to the rumoured negotiations between Holland and France for the cession of the Duchy to the latter, I may state that nothing is known of the conclusion of such an arrangement between those States. The Federal allied Governments believe that no foreign Power will endanger the undoubted rights of Germany. We hope to protect them more safely in a peaceful way the more the debates in Parliament shall show the indissoluble ties between the Government and the people."

The North German Parliament has been busy discussing the draft of the constitution. On Thursday Count Bismark made the following observations:—

"Universal suffrage is a legacy which has been transmitted to us by the national aspiration for German unity. The governments would prefer a different system, but they have not proposed any substitute. I know nothing more absurd or more pitiful than the Prussian law which sanctions election by classes and by indirect suffrage, caprice and harshness accompanying the tax-rated suffrage. It would not be prudent to combine the right to the suffrage with social or class distinctions. Indirect suffrage alters the expression of public opinion; direct and universal suffrage will introduce talent into Parliament."

These observations were received with loud cheers. In the same sitting, vote by ballot, and the eligibility of all public functionaries, including ecclesiastics and judges, were adopted. In the discussion on Article 12, an amendment was proposed that the presiding Power should appoint, besides the Federal Chancellor, a responsible administrative head. An animated debate ensued, in the course of which Count Bismark said that Herr von Benningsen's amendment could not be accepted, and would, if adopted by the House, imperil the entire draught of the constitution. The amendment was rejected by 140 against 124 votes. On Article 22, providing that the debates of the Parliament should be public, an amendment was adopted by a large majority. It was also resolved that the Parliamentary period should extend over three years. The assembly has, in spite of Count Bismark's opposition, adopted, by a narrow majority, an amendment to the draft constitution providing that the deputies shall have salaries and be allowed travelling expenses, and compelling all deputies to accept such payment. A provision has also been inserted declaring that deputies cannot be prosecuted during the Parliamentary session. When recently accused of having made a violent speech in Parliament, Count Bismark pleaded that some allowance ought to be made for a man who had lost his health in the public service, and who saw that the deputies were, in ignorance, thwarting his schemes for the public good. It was difficult, he said, to deal with foreign Governments while it was doubtful whether he could rely upon the support of Parliament.

A semi-official Berlin paper states that Prussia has advised the Turkish Government to cede the island of Candia to Greece, and adds that in so doing Prussia has acted in unison with Russia, France, and Austria.

On Monday, Articles 30 to 44 of the draught of the Constitution, referring to Customs, commerce, and railways, were adopted either without alteration, or with amendments approved by the Government.

The Crown Prince of Saxony has been appointed Commander of the 12th Federal Army Corps.

AUSTRIA.

In the Lower House of the Hungarian Diet on Saturday, the report of the Committee of 1867 was approved in principle by a majority of 257 to 117 votes. Upon this the minority refused to discuss the clauses, which were consequently passed without amendment. The Recruiting Bill fixes the term of

service at six years, and provides that Hungarian recruits may only be enrolled in Hungarian regiments. It is announced that Von Bismarck has so arranged matters with Cardinal Rauscher that the Ministry will have the "absolute support" of the Austrian clergy.

The rumour of a preliminary treaty of alliance having been drawn up between Austria and Prussia is officially denied, as is also the statement that France has invited Austria to protest against the treaties of alliance between Prussia and the South German States.

The coronation of the Emperor and Empress as King and Queen of Hungary will take place at the beginning of July next.

The *Fremdenblatt* of Vienna counsels Austria to form an intimate alliance with Prussia, and to give a quasi adhesion to the fundamental statutes of the Northern Confederation. The *Wanderer* thinks very differently, and pronounces with violence against Count de Bismarck. It says:—

The constitution of North Germany which M. de Bismarck has recommended to the adoption of the Reichstag is one of military despotism, accompanied by commercial and custom-house provisions as a safety-valve. It is a constitution which ignores the rights of the people without giving them the power of voting for the taxes, without control over the finances, without responsibility of Ministers, without a Federal tribunal—one, in fact, in which the most powerful State alone has the right to speak and the others have only to obey. Such a constitution is condemned from the first day of its existence, and its duration is only a question of time.

The Press of Vienna is no less indignant with the partisans of the Prussian alliance.

ITALY.

The new Italian Chamber of Deputies elected its President on Wednesday last. Signor Mari, the Government candidate, was chosen by a majority of fifty votes over Signor Crispi, the candidate of the Opposition. Both Houses of the Legislature have also adopted the bill for the provisional three months' budget, and the draft of the Address in reply to the Speech from the Throne. Some doubt is entertained of the stability of the Government, and it is thought that Signor Ratazzi will ere long be called upon to form a Ministry.

Signor Tonello, having completed his mission to Rome, has returned to Florence, and has had an interview with Baron Ricasoli, to whom he rendered an account of his mission. Signor Marcardi, director of the Italian Public Debt Department, will shortly go to Rome on matters relating to the Pontifical debt.

AMERICA.

SESSION OF RUSSIAN AMERICA TO THE UNITED STATES.

An Atlantic cable telegram of Saturday's date states that Congress has adjourned till December next, excepting in the event of a quorum being present on July 3, on which date the Judicial Committee is to report on the impeachment of President Johnson.

A treaty has been sent to the Senate which cedes to the United States for a consideration of seven million dollars the whole of Russian America and the adjacent islands, the effect of which will be to exclude British Columbia almost entirely from the Pacific. It is reported that the British diplomatists in Washington are greatly excited, and will request her Majesty's Government to remonstrate upon the subject. According to a later telegram, "The present temper of the Senate appears to be unfavourable to the Russian treaty, which will be fully debated before action is taken thereupon."

The following further items of news have been received by the Atlantic cable:—The House of Representatives have passed resolutions expressing the popular solicitude regarding the Canadian Confederation, and sympathy with the people in Ireland and Canada in their struggle for nationality. An amendment condemning Fenianism has been rejected. General Sheridan, under the powers vested in him by the Reconstruction Law, has dismissed the Attorney-General of the State of Louisiana, and also the Mayor and Judge of the First District of the city of New Orleans. Congress allows the American cable, *via* the Bermudas, to land at any part of the coast of the United States excepting Florida. The Senate has rejected the nomination of General Blair as American Minister to the Austrian Court.

At New Orleans a new police-force is to be formed irrespective of colour.

Respecting the agitation in the United States relative to the Canadian Confederation, the *Times* correspondent writes:—

Congress having very little of importance to attend to, is worrying itself greatly about the Canadian Confederation. In the Senate this anxiety has shown itself in the form of a resolution introduced by Mr. Cameron, of Pennsylvania, instructing the Committee on Foreign Relations "to inquire what steps are necessary to prevent foreign Governments from introducing upon this continent institutions and Governments contrary to those established by the founders of this Republic." There was no debate, and the resolutions were referred to the committee named without having provoked a single speech. In the House, however, the subject was not passed by so quietly. General Banks offered a resolution:—

That in view of events transpiring on the Northern frontier of the United States, it is expedient that the Standing Committee on Foreign Affairs shall be now appointed by the Speaker for the purpose of considering the foreign relations of the United States.

General Banks supported his motion by an elaborate speech, in which he referred to the passage of the Canadian Confederation Bill by the House of Lords; read the report against the Confederation made by a committee to the Maine Legislature, and concluded by

saying the people of the United States "would look with intense solicitude upon the progress of this great movement in the British provinces, which contemplated the establishment of an empire founded on monarchical principles which could not fail to have in the future a material, if not controlling, influence and power over the affairs of the American continent." Mr. Eldridge, a Democrat, replied to this, that it seemed rather inopportune for the United States to be protesting against the establishment of an empire, when Congress, by its Reconstruction Bill, had so recently created a military despotism over ten of the States; to which General Banks answered that it was not intended at this time to present any protest against the Confederation: he only wished the committee appointed in view of possible contingencies. Mr. Blaine, of Maine, a Republican, then addressed the House, and said he did not see any necessity for the appointment of the committee for the purpose. His own State, Maine, was interested in this matter more than any other; yet nothing more was intended by the recent action of its Legislature than "a protest in a respectful way." General Banks then again urged the appointment of the committee so that it might sit during the approaching Congressional recess, "whether it might be in favour of merely making a protest or whether it might call for more decided action on the part of Congress," and in order to stop debate he moved the "previous question," and under its operation the resolution was adopted. The committee has been appointed, with General Banks as chairman. There is a strong party in Congress, composed mainly of Republicans, who seem bent on picking a quarrel with England either on this or the Fenian question; and they advocate the same agitation of the "Monroe doctrine" which compelled the French to leave Mexico. These agitators, unless subdued by more sensible people, may cause trouble.

The New York correspondent of the *Daily News* writes:—

There are signs everywhere that the game of passive resistance at the South is about to be abandoned, and that the States will now give up the game and come up. The Virginian Legislature has openly abandoned all pretence of holding out any longer, and the majority are in favour of immediate reconstruction, in spite of the protests of the minority, led on by Mr. Ould, so famous or infamous as the Confederate agent for the exchange of prisoners during the war. The other States will doubtless follow the example of Virginia. Many of the Southern newspapers, now that all hope of aid from Mr. Johnson is at end, have found out that the Reconstruction bill is not such a very terrible measure after all, and are busy setting forth the large number of people who may vote under it. In fact, all may do so who are under twenty-seven years of age, and all others who never took the oath of allegiance to the United States Government—in other words, nearly the whole male population. Nobody is shut out except the leaders in the insurrectionary movement; and these gentlemen are themselves in many of the States urging the people not to be withheld from reconstruction by dislike of sacrificing them, as they are quite willing to retire from the scene, if it will relieve their States from their present lowly condition.

FOREIGN MISCELLANY.

The King of Greece is about to proceed to St. Petersburg to be affianced to the Grand Duchess Olga, niece of the Czar.

It is reported at New York that a revolution has broken out in Hayti, and that President Geffard has taken refuge on board a French man-of-war.

The King of Prussia will, it is said, go to Paris about the end of May, to visit the International Exhibition.

A Melbourne telegram of February 27 announces that the discussion of the tariff question has been renewed in the Victorian Parliament, and that great excitement has been caused in the colony by the imposition of new taxes.

PROBABLE MARRIAGE OF THE HEIR TO THE ITALIAN THRONE.—The Italian Ambassador has arrived at Vienna, and it is said that he is authorised to negotiate a marriage between Prince Humbert and the Archduchess Mathilde, daughter of the Archduke Albert and niece of the Emperor of Austria.

Kossuth has written to an Italian paper to say that the letter recently attributed to him is a forgery. He says:—"Not only do I disapprove in the most absolute manner of the present arrangement, which, as I myself said, 'reduces the Hungarian Diet to the state of a reinforced General Council,' but I will never abandon the flag of 1849, were I even to remain the only man in the world to uphold it."

THE AMERICAN FENIANS.—There can be little doubt that the Roberts wing of the Fenians will make another raid upon Canada when the spring fairly opens. They have a good supply of arms, and 10,000 men will probably endeavour to cross the border. The anxiety to secure the Irish vote, which was so potent last year with both political parties, will very likely this year be fully as powerful, and the Government will scarcely interfere to prevent an invasion until the Fenians have actually crossed the line. The Republicans are open in their sympathy with the project, and General Banks' Foreign Committee in the House, even now, have under consideration a resolution expressing sympathy on the part of the United States with the rebellion in Ireland. In the Senate a bill has already been introduced modifying the neutrality laws so as to permit the sale of vessels prepared for war to nations at peace with the United States—a change which is proposed for the benefit of the Fenians. President Roberts is now travelling over the country stirring up the spirit necessary for this invasion, and the movements of his party are conducted more secretly than last year. He gets very little money, however. The Fenian "Senate" was in session at New York last week, and is still deliberating about the proposed raid. The Canadian authorities, warned by the threatening state of affairs, are already on the alert,

and there is great activity reported in the movement of troops to defend the border. Fortifications on the frontier heretofore dismantled are being occupied by troops and put in a serviceable condition. Prescott, opposite Ogdensburg, New York, is garrisoned by 3,000 men. A brigade of regulars and volunteers, there being 1,000 of the latter, is being assembled at Toronto, and will go into camp at Brantford, near that city, where the troops will be in readiness to be transported to Fort Erie or any other threatened point on the Niagara River or Lake Erie. The northern part of Lake Champlain and the line in front of Montreal, which was last year threatened by the Fenians at St. Alban's, Vermont, and its neighbourhood, is also being garrisoned by the Canadians. The authorities of Canada are thus quite active, and their preparations for defence, although costly, are warranted by the threatening aspect of affairs. The recent outbreaks in Ireland have given the Fenians the boldness necessary to arrange a new plan for attacking Canada, and they also rely upon aid from one or other of the rival American parties, both of which are anxious for the "Irish vote."—*Letter in the Times.*

THE PROSECUTION OF MR. EYRE.

The case against Mr. Eyre was opened before the magistrates at Market Drayton, Shropshire, on Wednesday, on which day the ex-Governor of Jamaica surrendered upon a warrant charging him with being an accessory before the fact to the murder of George William Gordon. Mr. Eyre entered the court with Mr. Giffard, who had been retained for the defence. Sir Baldwin Leighton, of Game-law notoriety, presided over the bench of magistrates, and it was stated that two of them were absent in consequence of having subscribed to the Eyre Defence Fund. Mr. Fitzjames Stephen opened the case for the prosecution in an elaborate speech, which occupied five hours in delivery. He submitted two questions as necessary for the consideration of the Court—firstly, whether it was legal to take a civilian to a district not under martial law and hang him; and secondly, whether Mr. Eyre's conduct towards Mr. Gordon was justifiable in the eye of the law.

The following incident occurred during the proceedings:—

Mr. Stephen was reading and commenting upon the famous despatch, dated January, 1866, which Mr. Eyre wrote in reply to the inquiry of the Secretary of the Colonies for a statement of the grounds which led to Mr. Gordon's execution. He had reached that part where Mr. Eyre very freely comments upon the personal character of Gordon, saying in brief that Gordon was a man who traded upon his professed sanctity. Mr. Stephen asked, "Is it possible for hatred and contempt against a man to go further than that?" Sir Baldwin Leighton interrupted by reminding Mr. Stephen that he was addressing a bench of magistrates, and not a jury. Mr. Stephen, though pretty well used to the chairman by this time, was quite taken aback, and paused a moment before he replied that he was not in the habit of addressing either to juries or to magistrates observations which were irrelevant to the matter in hand. The chairman said, "All this abuse of Mr. Eyre is irrelevant." "Sir," rejoined Mr. Stephen, in a tone of the deepest surprise, "I am not abusing Mr. Eyre. What I say is, that these expressions of Mr. Eyre with respect to Gordon are indications of malice on the part of Mr. Eyre. Is that abusing Mr. Eyre, may I ask as a matter of direction from the bench? or is that irrelevant to the case in hand?" The chairman could not get over this, and attempted to turn it off by saying that it was more "the tone of voice" in which Mr. Stephen had spoken. This was more unfortunate than the preceding speech. With a countenance in which only the slightest gleam of humour was discernible amid its solemn gravity, and in a voice expressive of the deepest penitence, Mr. Stephen slowly rejoined, "It is, sir, rather a difficult matter at all times to adopt the precise tone of voice which may seem to magistrates appropriate when addressing them, and I must plead guilty to having, as I read the last sentence written by Mr. Eyre, felt something which may have infused itself into the tone of my voice. It is somewhat difficult to be understood if one renders his tone of voice utterly devoid of expression, but I will try and consult the wishes of the bench as to the manner in which I ought to address them." After this Mr. Stephen proceeded with his address without a single interruption from the bench, and indeed the chairman thereupon betrayed a solicitude for Mr. Stephen's comfort which was touching in the extreme.

On Thursday nearly the whole time of the court was occupied in hearing the evidence given by Mr. Eyre before the Jamaica Commission, and other documents, which his counsel thought it necessary should be produced.

On Friday Mr. Giffard, Q.C., made a long and elaborate speech in defence of Mr. Eyre, contending that all his acts were justified by the proclamation of martial law under the local Jamaica Act, and the subsequent Bill of Indemnity. In conclusion he said:—

I ask you to dismiss at once this most scandalous and most unfounded charge; for I should be sorry, indeed, for his sake that it should be supposed even for an hour that five of his fellow-countrymen sitting judicially in any court could say there was even a *prima facie* case of murder, defined as it has been by my friend, and acquiesced in by Mr. Eyre. Not that I fear that any tribunal will come to any different result to that which I feel well assured you will come to to-day, but because I should regret that the sanction of your approval should be supposed for an instant to lead to the belief that he has been capable of deserving such a charge, and the deep malignant guilt that it involves. However miserable the prosecutor, however mean! I know not, nor do I care to know, or ask to know—every malignant and mean person can inflict a wound. I cannot, sir, bring myself to think much of those who are promoting this malignant prosecution. I ask you with your authority to interpose and stop it. I say it is a most mali-

nant and mean conspiracy to prostitute the forms of law, and I ask you to save the administration of justice from the scandal of so foul a result.

The learned counsel, who had spoken nearly seven hours, was greeted with a burst of cheering which the officers with difficulty repressed.

After consultation, the Chairman (Sir Baldwin Leighton) said:—

We have very anxiously considered the evidence we have before us, and we have listened with the attention which they so well merited to the speeches and observations which have been made by the learned counsel on either side, and we have now to announce that the evidence which has been adduced before us does not raise in our minds a strong or probable presumption of the guilty malice imputed to Edward John Eyre in the alleged murder of George William Gordon, and we are confident that if the same evidence was brought before a jury a verdict of acquittal would be recorded.

This was received with a burst of cheers, which the Chairman, by the most urgent entreaties, could with difficulty repress. The Chairman continued, "It now only remains for us to direct the discharge of Edward John Eyre. Mr. Eyre, you are discharged."

Mr. Eyre rose and bowed, but said not a word. Lord De Blaquiere, who has been with him, cordially shook him by the hand, and the ex-governor, with much feeling, silently thanked both Mr. Hardinge Giffard and Mr. Poland for their exertions, the latter learned counsel having been most assiduous in "helping" the case. The large crowd cheered most lustily on the decision being announced, and so high did feeling go that the church bells rang a merry peal of congratulation immediately after the bench broke up.

It is probable that Mr. Eyre will now be indicted under the Colonial Governors Act for the misdemeanour of instigating to the commission of murder, and tried in London on that charge. The Jamaica Committee has the best legal advice, and will doubtless be guided by it.

The committee of the British and Foreign Anti-Slavery Society have received the following communication from Jamaica:—

In a despatch from Mr. Eyre to Mr. Cardwell, dated King's House, January, 1866, to be found in the Blue-book on the Jamaica Disturbances, entitled, "Papers laid before the Royal Commission of Inquiry by Governor Eyre," the following paragraph appears at page 196, paragraph 4:

"It is also well known out here, that Mr. Gordon was universally regarded as a bad man in every sense of the word. Reported to be grossly immoral and an adulterer, a liar, a swindler, dishonest, cruel, vindictive, and a hypocrite; such are the terms applied to the late G. W. Gordon, and I believe abundant proof might be adduced of all these traits."

The undersigned having resided in the island for many years, and having had very considerable opportunities of knowing and forming an estimate of the late Mr. Gordon's character in his various relations of life, do hereby protest against the foregoing allegations as made by Mr. Eyre, and declare them to be utterly without foundation.

JAMES PHILLIPPO, Senior Baptist Missionary, Jamaica.

WILLIAM ANDREWS, Attorney-at-law, Kingston, Jamaica.

ROBERT JORDAN.

JAMES BELL.

ALEXANDER FIDDES, F.R.C.S., Edinburgh.

ANDREW LYON, Common Councilman of the City and P. of Kingston.

THOMAS GEDDES, Missionary, Savanna-la-Mar.

JAMES SCOTT, M.R.C.S., England.

ABRAHAM PINTO, Merchant.

M. RANNS, Merchant.

ROBERT GORDON, Priest of the Church of England: Head Master of Wolmer's Grammar School, Kingston.

A similar protest has also been forwarded, and is signed by

ROBERT E. WATSON, Baptist Minister, and 116 other persons.

THE NATIONAL CHORAL SOCIETY performed "Israel in Egypt" last Wednesday evening. Exeter Hall was filled with a crowded audience to listen to Handel's greatest dramatic oratorio, one of the most difficult of performance by so large a body of singers as Mr. Martin has gathered under his baton. The splendid succession of choruses describing the plagues that befel Pharaoh and his hosts was rendered with remarkable energy and precision, and both conductor and choristers vied in their endeavour to give adequate expression to the great composer's wondrous harmonies. Probably Mr. Martin has never before achieved so marked a success. The "Hailstone Chorus" obtained the usual *encore*, and the audience were quite ready for a similar exaction in the case of other choruses, particularly "The horse and his rider," but the conductor wisely rejected the appeal. But he was obliged to submit when the popular bass duet, "The Lord is a man of war," sung with great spirit by Messrs. Patey and Renwick, was redemanded. The great tenor solo, "The enemy said," was sung with credit, though with a lack of power, by Mr. Gedge. During Passion-week two oratorios will be performed by the Society. On the 15th "Elijah" will be given, Mr. Santley taking the principal part, and on the 18th the "Messiah."

THE "STRANGERS" GALLERY OF THE HOUSE OF COMMONS.—Some new resolutions have been come to with reference to the admission to the strangers' gallery. If there be more persons present with members' orders in St. Stephen's Hall at three o'clock p.m. than the gallery will accommodate, the whole of the orders will be balloted for, and the holders will be admitted as their orders are drawn.

Court, Official, and Personal News.

On Thursday the Queen held a court at Buckingham Palace, the presentations and receptions being limited in number as at the preceding one. Her Majesty took advantage of her presence in town to pay a visit to the Princess of Wales and the Queen of Denmark at Marlborough House.

The Queen and Royal family attended Divine service on Sunday in the private chapel, Windsor Castle. The Dean of Westminster preached.

Her Majesty, it is understood, will remain at Windsor Castle till after the accouchement of the Princess Christian, which interesting event is expected almost daily.

The King of Denmark and the Prince of Wales attended Divine service at the Chapel Royal, St. James's, on Sunday morning. The sermon was preached by the Bishop of Llandaff, from 1 Cor. vi. 17.

The Duke of Edinburgh, commander of the Galatea, is now at Malta.

The *Lancet* reports that though no material change has taken place in the condition of the Princess of Wales' health during the past week, there has been a steady tendency towards recovery. The pain and swelling of the knee-joint are slowly diminishing, while the general health is considerably improved.

The following is an extract from a letter received by the Crown Prince of Denmark from Mdme. de Bille, Lady in Waiting to the Queen of Denmark, and communicated by the Prince to the Danish Rigsdag:—

Her Majesty the Queen found the Princess of Wales better than she ventured to expect. Of course her Royal Highness is still very weak; but, according to what the physicians state, a great change for the better has taken place within the last few days. The pain in the knee is reduced, and her Royal Highness sleeps much better. Last night she enjoyed four hours of quiet, natural sleep; to-day she took her meals with pretty good appetite. Her Royal Highness speaks and asks questions about everything with great interest, and she is so very happy at having her beloved mother about her. I saw her for a moment this morning, and altogether I found her looking much better than I had ventured to expect; the voice was much stronger than I had believed it would be. We hope that with the help of God the improvement which has set in will continue, and the physicians entertain great hopes from the presence and nursing of her Majesty the Queen. Great care and quiet are still necessary, and it is probable that the recovery will be slow; but we must all be thankful if the improvement will only continue, even though it be but slowly.

Lord Derby is suffering from a slight attack of gout.

The *Sunday Gazette* believes there is no foundation for the report that the Marquis of Abercorn is to be created a Duke.

The Government has resolved to create a batch of new baronets. They are Mr. Lawrence, surgeon-serjeant to the Queen, Mr. Bagge, M.P., Mr. Guinness, M.P., and the Right Hon. J. Napier.

The Special Commission for the trial of the Fenian prisoners will be opened in Dublin on Monday next, the 8th of April.

The Duke of Rutland was thrown with great violence in the hunting field on Thursday. This is the third severe fall his grace has lately sustained.

Miscellaneous News.

THE ENGINE-DRIVERS' STRIKE on the London and Brighton Railway came to a close on Wednesday. The men acceded to the proposal of the directors that the scale of wages should be an increasing one of 6d. per day at intervals of twelve months to a maximum of 7s. 6d. per day, the pay commencing at 6s. per day. It was also decided that the question of promotion should be left to the superintendent as heretofore, with a power of appeal to the board against his decisions.

FATAL COLLISION WITH FENIANS.—Four Fenians were surrounded in a wood last week near Mitchelstown by the Waterford flying column and police. The Fenians attacked the column, firing several volleys. Two were captured, one, who was mortally wounded, resisting to the last. The wounded man, Farmer Crowley, from Cloyne, has since died. One of the captured men is Captain M'Lure, who is alleged to have been the leader of one of the bands engaged in the late disturbances.

THE POLICE AND THE PARKS.—The Metropolitan Police are to take charge of Hyde Park and the Green Park this day. The carriage gates of Hyde Park will be kept open till twelve o'clock at night, instead of ten o'clock, as hitherto. Arrangements are made for the regulations of his Royal Highness the Ranger and the First Commissioner of Public Works being strictly carried out, and for preventing the crimes and disorders in the park of which complaints have so often and justly been made. The magazine barracks in the centre of the park will be appropriated for a police-station.

REPRESENTATION OF MIDDLESEX.—The seat vacant by the death of Mr. Hanbury is sought by Mr. H. D. Labouchere, brother of Lord Taunton. He was returned to Windsor in 1865 as a supporter of Lord Palmerston's Government; and is in favour of temperate electoral reform, and of the abolition of Church-rates. He lost his seat on petition. Mr. Samuel Morley has also been named as a candidate. We see that by public advertisement electors are invited to withhold their promises, as a meeting is

to be held within a few days at St. James's Hall, to consider and nominate the best Liberal candidate. The Tories are trying, it seems, to induce Lord Ranelagh to stand in their interest.

LONDON MECHANICS' INSTITUTION.—This society was the first of its kind established in London, by the late Dr. Birkbeck. Besides offering its members the advantage of a large well-selected library, reading-room, and organised classes at which may be learnt the principal branches of modern intellectual culture, it provides a series of lectures and entertainments of a rational and amusing character. Last Wednesday the third lecture of the present series was delivered by Mr. Edmund Yates upon "Modern Society" in which he playfully satirised various phases of our social life. There was a good audience. Next Wednesday Mr. Charles Charles will lecture, and will be followed by Mr. Henry Marston, Mr. George Dawson, Mr. C. L. Balfour, and other well-known public characters.

MR. GLADSTONE AND THE REFORM LEAGUE.—Mr. Gladstone received a deputation on Saturday from the Reform League. Mr. Edmond Beales introduced the deputation, and explained at length, and with much lucidity, their object in calling upon Mr. Gladstone. It was to assure him that no Reform Bill can possibly be acceptable to Reformers which contains ratepaying clauses, and which does not contain a lodger franchise. Mr. Gladstone gave the deputation a very strong assurance that he was staunchly in favour of a lodger franchise. As to the ratepaying clauses, he quite agreed that it would be most obnoxious to pass a bill which would create distinctions such as those which were created by the Government bill now before Parliament. Before the deputation left, Mr. Gladstone asked them to see Lord Shaftesbury, Mr. Cowper, Mr. Kinnaid, and Mr. Stansfeld, all of whom desired the Reform League to abandon its proposed meeting on Good Friday. Mr. Beales having heard what was said, promised that the meeting should be abandoned. The proceedings altogether were of a most satisfactory character.

PURE LITERATURE.—A meeting, convened by the Open-air Mission and the Pure Literature Society, was held in the lower room, Exeter Hall, on Monday evening. About 150 were present, consisting chiefly of open-air preachers, Scripture-readers, city missionaries, Sunday-school teachers, &c. These were called together with a two-fold object:—1st, to receive accounts of the distribution of 10,000 copies of the *British Workman* kindly granted by the editor last year; and, 2nd, to consider the best means for circulating pure and healthy literature among the people. After tea the chair was taken by Lord Ebury. Prayer having been offered by the Rev. J. Trestrail, various reports were read from those unable to attend. Reports were also presented and suggestions offered by the Bishop of Kingston, Jamaica; Mr. J. McGregor, hon. secretary to the society; Mr. C. R. Ford, secretary to the Reformatory and Refuge Union; Mr. Gavin Kirkham, secretary to the Open-air Mission; Mr. R. Turner, secretary to the Pure Literature Society; and others. The editor of the *British Workman* intimated his intention to place an additional grant of 20,000 copies of that periodical at the disposal of the Open-air Mission, and after the benediction had been pronounced by the Bishop of Kingston, the proceedings terminated.

THE OPERATION OF THE LAW OF ENTAIL.—The youthful Earl Rivers was buried last week. His father and mother died last year, and his sister was killed just before by lightning in the Alps, while on her wedding tour. The youthful nobleman was only seventeen years old. He was the fifth earl. His ancestor was Sir William Pitt, an Elizabethan diplomatist. The Chathams are a younger branch of the Rivers family. The late countess was a sister of Lord Granville. The late earl is succeeded by his uncle. The father of the late earl, fearing that his son was not likely to live, would have cut off the entail for the sake of his daughters; but the son, not having reached twenty-one years of age before his father died, could not give his consent. If the son had lived until he was twenty-one he would have cut off the entail. By the operation of the law of primogeniture, the father, with a magnificent estate, could not make a provision for his daughters, nor the son make a provision for his sisters.

EXTRAORDINARY SCENE AT A TRIAL.—At the Home Circuit assizes, held at Kingston on Wednesday, William James Burton (twenty-three) and James Hay (twenty-nine), were convicted of burglary at Penge, and several convictions having been proved against them, Mr. Baron Bramwell sentenced Hay to ten, and Burton to seven years' penal servitude. The moment the sentence was pronounced both the prisoners commenced a most powerful volley of abuse against the learned judge, the language they used being of the most horrible description. Mr. Keane, the governor of the gaol, went up to them and endeavoured to induce them to go away quietly, but this only seemed to increase their violence, and the warders who were in attendance interfered and endeavoured to force the prisoners away. They were, however, unable to do so, and several policemen who were present jumped into the dock, and a most desperate struggle took place, and it required the exertions of nearly a dozen constables to force the prisoners to the cells. Mr. Baron Bramwell ordered them to be brought back, and, addressing them as incorrigible ruffians, observed that he had already passed a severe sentence upon them, but he found that it was insufficient, and he should therefore add an additional period of five years' penal servitude upon each. The prisoners upon this renewed their violence, and another most desperate struggle took place before the prisoners could be removed, and even after they had been placed in the cells below their fearful oaths and imprecations resounded throughout the court.

Literature.

EX-GOVERNOR EYRE.*

The Jamaica Committee has in this volume a full and complete justification of what Mr. Hamilton Hume, the author, is pleased to term a "blind and disgraceful act of public injustice." The simple question which Messrs. Mill and Taylor brave obloquy and overcome obstacles in order to decide, is this: Is a colonial governor less bound by the trammels of law than the Sovereign he represents? Are there any laws short of absolute necessity (which knows no law) in which British colonists may be marked out for death, and denied a trial by a jury of their peers? If Mr. Eyre's friends can prove the necessity, all England will join in applauding the energy and courage of one who did not count the cost in the performance of his duty. If not, we ask, are colonists to be deprived of their rights as English citizens at the bidding of any governor, even though he be the bravest and most self-sacrificing man who ever administered a government? The people of England will answer, No! whatever Shropshire magistrates may say. Honour where honour is due: justice where justice. Good intentions are no excuse for breaking through the barriers of truth and right; and we must have this shown to the world, British colonial governors included, however much we may tremble for the effect on Jamaica society, and feel for the man whose indiscretion has made his case the *experimentum crucis*. It is no longer a question of colour or race, or the treatment which imported Africans may fairly expect. The question nearly concerns all colonists, and, remotely, all Englishmen. Upon the answer depends the value we attach to British citizenship. It is surprising that there should be any who lose sight of this. "In Jamaica, particularly" (says the *Kingston Morning Journal* of January 11th, 1867), "it is sufficient that Mr. Eyre proved to be the hater and persecutor of the negro race for him to be hailed as a hero and saviour of the country." "No thought is given to the fact that if one governor hangs and shoots negroes and coloured people without the appearance of law and justice, a precedent is established, in accordance with which another governor may on some day do the same towards white men." But many to whom the question seems of the utmost importance have thought that it should be answered in some other way than by the prosecution of Mr. Eyre for murder. This book will remove their scruples. Simply as a book, we should not notice it. We do not care to criticise it and point out its mistakes. Its many good points will attract attention; its errors will mislead no one who has not already yielded blindly to the guidance of ignorance and prejudice. We review it merely to point out one characteristic of the late Governor of Jamaica, which is stated and illustrated fully by Mr. Hume—a trait of character which at the same time excites our sympathy for the object, and seems to us to justify completely the prosecution. "From infancy he never saw anything but the object he had in view, and took no heed of any obstacles in the way of his attaining it." If men who "take no heed of obstacles" are to be appointed governors of important colonies, no pity for the men themselves must prevent our insisting with rigour on personal responsibility for public acts. Mr. Hume is no doubt honest and truthful, though not very judicious, in bringing this *recklessness* into prominent relief. It is the key to Mr. Eyre's life. When he was "about twelve years old," during some holidays spent by Edward John Eyre and his brother near Doncaster—

"A gentleman of the neighbourhood took the two lads out fishing; it was a sunny day, and they had no sport; at last he unthinkingly said, 'I wish we were on the other side of the river under those trees; I dare say there are fish there.' He had scarcely uttered the words, when he heard a splash, and to his horror beheld the boy Edward in the river. From infancy he never saw anything but the object he had in view, and took no heed of any obstacles in the way of his attaining it. The gentleman had said there would be fish on the other side; of course he must get them; it never occurred to him that he might be drowned in the attempt, seeing that he could not swim a stroke. His elder companion had some difficulty in dragging him out safely, which he did eventually, however, vowing mentally that 'he would never again take Edward Eyre out fishing'—a vow he religiously kept."—P. 8, 9.

At Sydney, whither he went as settler, "at the early age of seventeen, with a good outfit, several introductions, and about 400*l.* in his pocket," his disregard of obstacles enabled him to be nobly brave.

* *The Life of Edward John Eyre, late Governor of Jamaica.* By HAMILTON HUME. London: Richard Bentley.

"Whilst living on the River Hunter, it happened that two men arrived one evening on the opposite side of the river from a very considerable distance. They were without food, and, as the river was highly flooded, sweeping along in a furious boiling stream, carrying huge logs and trees with it, there was no possibility of the men coming, or of any assistance being given to them that night. The following morning the river was higher and more furious than ever, and the question was, what should be done to aid the two men. At that time Mr. Eyre, who was scarcely eighteen, could not swim: but, as none of those who could would face the raging stream, he volunteered to put on a Mackintosh swimming-belt, and try to carry a rope across. One end of a very long rope was accordingly tied under his arms, and the other made fast to a tree on the bank, whilst several men stood by to pay out the rope as he progressed. He plunged in and struck out manfully for the other side, as the current swept him rapidly down stream. At first he progressed very satisfactorily; but after passing the middle of the stream, the curve of the rope below him, pressed by the current, kept dragging him back, and his utmost exertions could not enable him to reach more than three-fourths of the way across. He was then completely exhausted. The party on shore, noticing this, hauled in the rope to drag him back; but when about half way, the rope got entangled in the projecting part of a tree that had lodged in the river: here he stuck for some time, the rushing stream bubbling over him, and all but drowning him. Eventually he managed to work himself free, and was dragged ashore almost dead. The men were obliged to remain starving until the river subsided."—P. 12-14.

As "Protector of Aborigines" in South Australia, and as explorer of trackless wilds, the same one-eyedness made him great.

"I have frequently slept unharmed and without fear, the only white man among 500 armed natives; I have travelled among them by day and by night; I have owed my life to them again and again; and I never received from them anything but the greatest possible kindness."—P. 16.

"Mr. Eyre had formed a resolution which nothing could make him depart from. He felt that the origin and commencement of the Northern expedition was due to him, he having been instrumental in changing the direction of public attention from the westward to the interior. He remembered also what publicity had been given to his departure, and how great was the interest felt in the progress of his labours, and how sanguine were the expectations formed as to the results; how signally all those hopes had been dashed to the ground, after the toils, anxieties, and privations of eight months, without any useful or valuable discoveries having been made; how hemmed in by an impracticable desert, or the bed of an impassable lake, he had been baffled and defeated in every direction. . . . Returning, therefore, his best thanks to the Governor, to the colonists, and all his many friends who had expressed such kind interest in his behalf, he declined firmly to accede to their solicitations; and on the 25th they (Mr. Eyre and Baxter) started—started on a journey that one of them was never to see the end of; a journey so full of horrors that the mere recital of their sufferings seems but the hideous revelations of a nightmare. It has been justly said that Mr. Eyre 'did then what no man had ever done before, and no man will ever do again.'"—P. 43-45.

The Lieutenant-Governor of New Zealand (1847-1853) was not less daring than the Australian explorer, though his action affected the liberty of the governed rather than involved any personal danger.

"Mr. Eyre was in New Zealand at the time the first severe earthquake occurred—when every brick building and all the chimneys of the wooden ones were shattered to pieces. Lives were lost, and a great deal of damage done. Mr. Eyre, without a moment's hesitation, turned Government House (which was a wooden building) into a barrack, and took in forty inmates, including some patients from the public hospital which was destroyed. Crowds of colonists went on board the only merchant vessel in port, and wished at once to leave the colony; but Mr. Eyre, seeing the necessity for prompt and stern measures, immediately laid an embargo upon her, and ordered a man-of-war to watch her, and prevent her leaving port."—P. 98.

The outbreak in Jamaica gave opportunity for a further display of that heedlessness of obstacles which would have made Mr. Eyre great as a soldier, and did actually place him in the foremost rank of brave explorers, but unfitted him for a government requiring a well-balanced mind, and that higher courage which shows itself in perfect self-command, and unswerving devotion to the right, as distinguished from the expedient.

"All (?) coincided in believing him (Mr. G. W. Gordon) to be the occasion of the rebellion, and that he ought to be taken, but many of the inhabitants were under considerable apprehension that his capture might lead to an immediate outbreak in Kingston itself. Mr. Eyre did not share this feeling, and knowing (?) Gordon to be the chief instigator of the rebellion, he at once took upon himself the responsibility of his capture. In a moment of unparalleled (?) danger, when even the name of Gordon would have been sufficient to cause a rising in any portion of the island (?), it was imperatively necessary that the disaffected should see that the man who was, to use Professor Tyndall's words, 'the taproot from which the insurrection drew its main sustenance,' could not and would not escape. Possibly, had Mr. Eyre been a less brave and conscientious man, he might have carefully weighed and considered what the results might be to himself; but feeling that he was doing his duty, he gave no thought to any pains and penalties that might arise in the future."—P. 210.

Mr. Hume only does his hero justice. Mr. Eyre *did* thus risk "pains and penalties," and take the responsibility of getting rid of Gordon.

His despatch announcing the outbreak contains a script of October 20th and a postscript of October 23rd. In the postscript, *i.e.*, on the

23rd, he states that he has seen the proceedings of the court-martial, and concurs both in the justice of the sentence and the policy of carrying it into effect. This looks calm and judicial. But the court-martial did not sit till Saturday, the 21st. Yet in the body of the despatch (two days before he knew what the proceedings were) the Governor speaks of Gordon's punishment as a thing settled:—"Considering it right in the abstract and desirable as a matter of policy, that whilst the poor black men who had been misled were undergoing condign punishment, the chief instigator of all the evil should not go unpunished, I at once took upon myself the responsibility of his capture."

From a portion of the despatch it would seem that he became convinced of Gordon's connection with the outbreak between the 13th and 15th of October.

"Throughout (he says) my tour in the Wolverine and Onyx, I found everywhere the most unmistakable evidence that Mr. George William Gordon, a coloured member of the House of Assembly, had not only been mixed up in the matter, but was himself, through his own misrepresentations and seditious language addressed to the ignorant black people, the chief cause and origin of the whole rebellion. . . . Having obtained a deposition on oath that certain seditious printed notices had been sent through the post-office directed in his handwriting to the parties who have been leaders in the rebellion, I at once called upon the Custos to issue a warrant and capture him."

Certainly he gained as much evidence then as at any later time. But it turns out that the question of Gordon's guilt was settled before the tour was begun, even before the council of war was held. On the evening of the 12th it was determined that Mr. Gordon should not be at the council, of which he was *ex officio* member. One witness indeed states that the Governor's military secretary said in the hearing of the Privy Council, "We will proclaim martial law to-morrow, and we will lay hold of that fellow, George W. Gordon, and make him skedaddle"; but this is directly contradicted by the secretary, Colonel Hunt, himself. Certain it is that before martial law was proclaimed Mr. Eyre said to the Island Secretary, "All this has come of Mr. Gordon's agitation." The whole matter lies in a nutshell. Whether rightly or wrongly Mr. Eyre fixed on Gordon as the cause, and probably the director, of the insurrectionary movement, and (with that disregard of obstacles which marks his career) determined to get rid of him—to strike what seemed to him a decisive blow. And he must bear the responsibility. *He must show that Gordon's death was necessary, and claim the reward of a bold, brave, conscientious man: or be shown his error, and made a beacon to warn others from a like reckless and dangerous course.* Governors ought to know with certainty the length of their tether, and that they must not go beyond it; and the Colonial Office will be none the worse for a lesson on the importance of sending out qualified men—men who are not only brave, disinterested, and philanthropic, but have also the special qualifications which each Government requires. We may add that the book is well printed, and enriched by an admirable likeness of the ex-Governor.

"BIBLE TEACHINGS IN NATURE."

Mr. Macmillan's object in this attractive volume is "to show that the teaching of nature and the teaching of the Bible are directed to the same great end; that the Bible contains the spiritual truths which are necessary to make us wise unto salvation, and the objects and scenes of nature are the pictures by which these truths are illustrated." He has done this not by formal arguments, in which, as we follow them, we find ourselves losing our interest in the Bible and nature alike. He is not seeking to climb "from nature up to nature's God." But bringing to the study of nature a reverent faith in the God who has revealed Himself in the Bible, he finds "the whole face of nature covered with celestial types and hieroglyphics, marked, like the dial-plate of a watch, with significant intimations of the objects and processes of the world unseen." The volume consists of sixteen chapters, bearing the following varied and suggestive titles—"Pleiades and Orion; Ice-morrels; Grass; the Trees of the Lord; Corn; Blasting and Mildew; the Leaf; the Teaching of the Earth; the Vine and its Branches; Fading Leaves; the Root out of a Dry Ground; Agate Windows; Stones with Fair Colours; Foundations of Sapphires; No more Sea; the Law of Circularity, or Retrospection an Essential Element of Progress." The following quotation from the chapter on

* *Bible Teachings in Nature.* By the Rev. HUGH MACMILLAN, Author of "First Forms of Vegetation." (London: Macmillan and Co.)

"Grass" will indicate the spirit of the book, and prepare our readers to find in it not mere reasonings about creation and a Creator, but that warmer personal interest which is the secret of the power of nature to charm and educate:—

"The exquisite perfection of grass enables us to see some deeper aspect of the Divine character than the mere intelligence of a contriver—enables us to see God's care for helplessness and lowliness—His care for beauty as an end, and not as a mere means. It impresses us with the perfect wisdom of an Infinite Spirit, and not with the limited ingenuity of a finite mind. It displays intellect as well as intelligence, purpose as well as design, character as well as contrivance, personality as well as law. In studying it, we seem to get within the veil behind which the Creator works in secret; we come into contact, as it were, with His mind and heart; we see Him who is the Invisible. Standing on the green sward, each blade of grass whispers to the inner ear,—'Take thy shoes from off thy feet, for the place whereon thou standest is holy ground'; and the response of every devout spirit must be, 'Surely the Lord is in this place, and I knew it not.'"

An extract from the chapter on "Corn" illustrates, again, the true method of discovering the harmony between science and the Bible. Mr. Macmillan does not attempt to force into reconciliation crude scientific theories and hasty readings of the letter of Scripture. He discovers an essential harmony dependent on no theories, and not needing to be continually modified with every new result of science or criticism.

"God gave corn to Adam, we have every reason to believe, in the same perfect state of preparation for food in which we find it at the present day. It was made expressly for man, and given directly into his hands. 'Behold,' says the Creator, 'I have given you every herb bearing seed which is upon the face of all the earth'—that is, all the cereal plants, such as corn, wheat, barley, rice, maize, &c., whose peculiar distinction and characteristic it is to produce seed; and to every beast of the earth, and to every creeping thing, and to every fowl of the air, I have given every green herb for meat'—that is, all the species of grass and succulent plants, whose nutritious qualities reside chiefly in the stems and foliage. The Word of God plainly tells us this, and nature affords a remarkable corroboration of it. We cannot regard it as an accidental, but, on the contrary, as a striking providential circumstance, that the corn-plants were utterly unknown throughout all the geological periods. Not the slightest trace or vestige of them occurs in any of the strata of the earth, until we come to the most recent formations, contemporaneous with man. They are exclusively and characteristically plants of the human epoch; their remains are found only in deposits near the surface, which belong to the existing order of physical conditions."

In his first eight chapters, Mr. Macmillan describes objects of nature for the sake of their own beauty and wonder, and for the evidences of Divine wisdom, love, and power which they display. The descriptions are simple, beautiful, and real. They are not concerned with form and colour merely, the superficial aspects of nature which strike the casual observer. A great deal of information in natural science, and many interesting facts of natural history, are embodied in them; and the moral and spiritual truths illustrated are for the most part suggested, they are never obtruded upon the reader. It is this which makes the volume much more than pleasant reading: it will teach young people especially how they may truly enjoy the world around them. More is needed for this than mere natural susceptibility: the fancy, like every other faculty, must be disciplined by careful study. To store up facts by memory and method, to acquire information by accurate and laborious investigation, is really to cultivate the imagination; hence comes the insight which finds in natural scenery and objects constant suggestions, beautiful and tender and elevating. The devout spirit brings to the contemplation of nature the fitness for recognising God in nature; and very largely, too, the material of sacred thought and enjoyment.

The second section deals with nature in its typical aspect. Mr. Macmillan is prepared by Christ's parables to find a symbolism in nature.

"The parables of Jesus are not, as some suppose, mere arbitrary illustrations of nature, but actual translations, literal interpretations, of nature's own language. In them He does not give us ideas new and fresh from heaven, but expounds and enables us to understand the old ideas which nature has been endeavouring, in her own dumb, inarticulate language of signs, to teach us since she was created." "He could say in regard to His explanations of both the Bible and nature, 'My doctrine is not mine, but His that sent me.' He shed light upon nature, as He shed light upon the Bible—upon the works as upon the Word of God; and proved that every natural fact is a symbol of some spiritual fact."

All this is exactly and profoundly true; but the expression, if not the thought, is confused when Mr. Macmillan adds the feeble clause—"that every object of creation is suggestive of some important moral truth." A suggestion is not a symbol; many associations of "natural objects" with "important moral truths" are conventional only, or individual. The "types" of nature are not mere casual resemblances: they are actual representations of "heavenly things." Natural typology is based on unity of law in the physical and spiritual worlds. The

revelation of "ways" of God, of ruling thoughts and methods, is the meaning of all true symbolism. To interpret nature is to point out this harmony of procedure, to point out the unity of motive which has determined the spiritual "substance" and the natural shadow alike. To fix instead on accidental associations is to bring the doctrine of natural symbolism into disrepute as arbitrary and baseless.

In some of his discourses, such as that on "The Vine and its Branches," and "The Law of Circularity," when Mr. Macmillan is illustrating organic and structural laws, when he is pointing out method of procedure, his spiritual interpretations commend themselves at once as simple, beautiful and true. In the three chapters, "Agate Windows," "Stones with Fair Colours," and "Foundations of Sapphires," there is a lack of his usual force, because there is a lack of his usual precision. We must regard, too, as a serious defect of the volume, the omission of the one ruling type of nature, the universal law of sacrifice, the triumph—not only of life over suffering and death, but—of life through suffering and death. The doctrine of the Cross is the one great lesson which nature seems everywhere striving to unfold; vainly, however, till Christ supplies the key.

The discourse on "Retrospection an Essential Element of Progress" deserves special mention. It is an able illustration of a law common to nature, history, and human life. Would it not have been better, however, if Mr. Macmillan had, even at the risk of appearing pedantic, avoided a lax use of the term "circle"? The unity of natural curves is not that of the circle, but of the conic section, of which the circle is but one. The tendency of forms in nature to approach the circle is not more marked than their tendency to avoid it; if the tendency to assume the form be the secret of harmony, the tendency to avoid it is the reason why there is no uniformity in nature. A world of circles and right spheres would be as monotonous as one of straight lines and angles. The moral analogue, too, suffers by Mr. Macmillan's laxer use of the word. For, in history, the absence of exact repetition is equally marked with the tendency to repetition. The phrase, "History is given to repeating itself," may be met with the counter saying, "History never repeats itself." There is in history a unity of law amid infinitely-varying circumstances, of which the law of curves is the aptest type.

We are loth to indicate dissatisfaction with a book that has afforded us so much pleasure. Having done so, however, we can, with the greater heartiness, commend it to our readers, as containing much information and poetic suggestion, imparted in simple, clear, and attractive style. The concluding quotation from the discourse, "No more Sea," is a sample from which to judge of the tenderness and insight of the volume.

"And there was no more sea." Methinks these words must have had a deep and peculiar significance to the mind of the old fisherman, whose early life was spent on the blue waves of Galilee, when we think of the circumstances in which he was placed when he wrote them. He was a prisoner in Patmos, a small desolate island in the Egean. A stormy and dangerous sea, seldom traversed by ships, separated him from all the objects of his affections, from his friends and kinsfolk according to the flesh, and from his brethren in Christ. He lived for years in this island, the lonely, weary, heart-sick life of an exile. A touching tradition pictures the aged apostle going day after day to an elevated spot on the ocean rock, to which, Prometheus-like, he was chained, and casting a longing look over the wide waste of waters—with his face, like that of the captive Daniel in Babylon, steadfastly fixed towards Jerusalem; as if by thus gazing with all his soul in his eyes on the open sea, he could bring nearer to his heart, if not to his sight, the beloved land and the cherished friends for whom he pined. For weeks and months nothing diversified the lonely surface of the ocean, save the white foam of some chance sea-bird, whose wings he wished to borrow that he might flee away and be at rest. The sea breeze breathed of freedom as it sighed past him; the waves that broke in white foam at his feet murmured of happier shores. He felt himself like a wrecked and stranded ship cast useless on the 'wharf of Lethe,' while other vessels were nobly breasting the billows, and bearing far and wide the glad tidings of salvation. The cause of his beloved Master needed the aid of every faithful arm and heart, but he could do nothing. Oh! a feeling of despondency must have often seized him when he thought of all from which the cruel sea divided him. And when the panorama of celestial scenery was spread out before his prophetic eye, to compensate him for the trials of banishment, visions of heaven, like, but more glorious far than the aerial landscapes of sunset on the Egean—with what joy, methinks, must he have seen that from horizon to horizon there was no sea there—nothing to separate, nothing to prevent the union and communion of those whom the grace of Christ had made free, and his power had transferred to that 'large place.'"

BRIEF NOTICES.

The Wholesome Words of Jesus Christ. Four Sermons Preached before the University of Cambridge in November, 1866. By C. J. VAUGHAN, D.D., Vicar of Doncaster. (Macmillan and Co.) It is not for us to characterise or to commend the discourses of this wise

preacher, who knows so well how to speak wholesome words and good words, both with voice and pen. There are in these four sermons, the strength in repose, the subdued fervour, the tender grace we always expect to find in the teachings of Dr. Vaughan. The subjects of the sermons are (I.) Naturalness and Spirituality of Revelation, Grandeur and Self-control, Truthfulness and Tenderness; (II.) Universality and Individuality of Christ's Gospel; (III.) Oblivions and Ambitions of the Life of Grace; (IV.) Regrets and Reparations of Human Life. The volume is cast as a wreath of amaranth on the tomb of George Cotton, Bishop of Calcutta.

Jamaica in 1866. A Narrative of a Tour through the Island, with Remarks on its Social, Educational, and Industrial Condition. By THOMAS HARVEY and WILLIAM BREWIN. (London: A. W. Bennett.) The two gentlemen who here report the results of their inquiries and observations of the state of things in Jamaica, are members of the Society of Friends, and were sent out by that society last year on this special mission. Some thirty years ago Mr. Harvey visited the island in company with the late Joseph Sturge; and not long ago Mr. Brewin returned from a tour in India, whose object was the same with that just undertaken in Jamaica. These gentlemen would be likely, therefore, to use well both eyes and ears, and yet with due reserve and circumspection. They visited the various stations throughout the island, and took note of whatever of promise or of blight came within their ken. It is to be expected that their sympathies would be with the negroes; and certainly their unadorned statements reveal much of suffering and unjust treatment on the part of the natives, and much of injustice, harshness, and bloodthirstiness on the part of the ruling race. He who wishes, without the trouble and cost of the voyage, to see Jamaica as it usually is, and as "the rebellion" has made it, would do well to consult this book.

We take this opportunity of acknowledging the following books, which we cannot notice at greater length:—*The Twin Records of Creation.* By GEO. W. VICTOR LE VAUX. (Lockwood and Co.) A harmony of the Mosiac record with the facts established by geological science similar to that given by Hugh Miller in his "Testimony of the Rocks."—*Thistle-down.* By E. S. G. S. (Elliot Stock.) Some rhyming lines, called by the author a poem.—*One God the Father.* By THOMAS FOSTER BARHAM, M.B. (Whitfield, Green, and Son.) A vindication of the doctrines of the Unitarians; it being assumed that the Christians of other sects do not worship One God the Father, but Three.—*Fenians, Informers, and Habeas Corpus.* (W. Freeman.) An amusing exposé of the position and character of the so-called Fenians by one who apparently knows something about them.—*Ituriel's Spear; or, is this Christianity?* By H. SHEPHERD, M.A. (Nisbet and Co.) A weapon prepared by Mr. Shepherd for thrusting at the author of "Eccles Homo." It is no doubt written from a strong sense of duty, but exhibits a mind utterly unable to weigh judicially the arguments which he denounces.—*The Wall of the Vatican.* A Poem. By EDWARD SLATER. Revised Edition. (R. Hardwicke.) A very rare production, valuable chiefly as a curiosity. The author has written a hundred and forty pages of verse on the position and prospects of the Papacy, the "wall" of the Pope being delivered in that musical form. Lord Ebury will probably have to read it, as it is dedicated to him.—*Coming Wonders.* Fourth Thousand. By the Rev. M. BAXTER. (S. W. Partridge.) Not having read this book we shall not characterise it. There is less need to do so as the wonders are expected to make their appearance within the next eight years.—*Journal of the Transactions of the Victoria Institute.* Vol. I, No. 3. (R. Hardwicke.) An account of the proceedings of this association, together with the names of the council, the objects of the institute, and the terms of membership. Its primary object is to investigate questions of philosophy and science with the view of reconciling them with the truths of the Bible.—*A Memoir of Mr. Joseph Harbottle.* By the Rev. THOMAS TAYLOR, of Tottlebank. (Elliot Stock.) A short sketch of the career of a very good man, a Baptist minister at Accrington, with selections from his MSS.—*The Bank of Faith.* By the late W. HUNTINGTON, S.S. (Alfred Gadsby.) A very cheap edition of a book which it is not necessary for us to characterise.—*The Midshipman and the Minister.* By JAMES EVERETT. (Hamilton, Adams, and Co.) An extended "Crayon Sketch" of a minister still living—the Rev. A. A. Rees, of Sunderland, who was brought up as a midshipman, became a clergyman of the Church of England, and ultimately seceded from her communion and became a Baptist minister.—*The Penny Guide to Paris and Popular South-Eastern Railway Guide.* (24, Bride lane.) A very good pennyworth, providing for the purchaser a time-table for April of the South-Eastern Railway and all its branches, on a new and intelligible plan, a map of Paris and the Exhibition, and a good deal of information about public buildings and modes of conveyance in Paris.

NEW EDITIONS.

The Reign of Law. Second Edition. By the Duke of ARGYLL. (A. Strahan.) The appearance of a second edition of this most valuable and ably written book gives us the

opportunity of commending it to such of our readers as have not already made acquaintance with it. It is usually our custom, we need hardly say, to review at some length works of such high merit as this, but we must confess to having in this instance, owing to accidental circumstances, which it is not necessary to explain, deferred such a notice until it would have been too late to introduce it as a new book to our readers. This consideration alone deters us from entering now as fully into the merits and character of the book as we otherwise should wish to do.

Inaugural Address Delivered to the University of St. Andrew's, Feb. 1st, 1867, by JOHN STUART MILL, M.P. People's Edition. (Longmans.) This address, which was reported almost verbatim in the daily papers immediately after its delivery, and was subsequently published as a five-shilling volume, is now issued uniformly with the People's Edition of the author's former works.

Adam Bede. Part I. of the Novels and Tales of GEORGE ELIOT. (Blackwood and Sons.) George Eliot's novels are among the few that will bear a re-perusal, and hence this reissue of her works in sixpenny numbers will be welcomed as much by the many who have read them as by the few who have not. A good drawing, somewhat roughly engraved, faces the first chapter, in which Adam is represented "standing at ease" in Jonathan Burge's workshop surveying his workmanship. A full-page engraving will accompany every number. This first instalment carries us into the sixth chapter, and leaves us eagerly waiting for its successor. The paper and type are both good.

Cleanings.

CHIGNON v. CRINOLINE.—Heads I win, tails you lose.

The Ladies' Sanitary Society have offered a prize of 100l. for the best essay on vaccination.

Five of the newspapers in Iowa (U.S.) are edited by women.

The Working Men's Educational Union have received a vote of a hundred guineas from the Court of Common Council.

The Esterhazy jewels were disposed of on Friday under the hammer of Messrs. Christie, Manson, and Woods. The total amount realised was 37,760l.

The perpetrator of the following is still at large:—Why are oysters good for dyspeptics?—Because they die fast (digest) before they are eaten.

At the Barnstable Petty Sessions held on Wednesday last, two ladies were elected overseers:—Mrs. Slocombe for the parish of Bittadon, and Mrs. Crang for the parish of Bratton Fleming.

The *New York Times* reports a case in which a little child, suffering dreadfully from hydrophobia, was by medical advice smothered during one of the severe paroxysms.

False ears of flesh colour—India-rubber—have been invented for the use of ladies with large ears. They are used in front of the real ears, which are drawn back and concealed under the hair.—*Court Journal*.

"Where are you going so fast, Mr. Smith?" demanded Mr. Jones. "Home, sir, home; don't detain me. I have just bought my wife a new bonnet, and I must deliver it before the fashion changes."

The autograph of Oliver Cromwell, of the approaching sale of which in Worcester we spoke a fortnight ago, fetched the high price of six guineas, which, as the signature was merely "Oliver P.," was at the rate of nearly a pound a letter.

MEASURE FOR MEASURE.—The young men who left the Dublin shops were not Fenians, but Ribandmen. They appear, indeed, more fitted for the counter than the encounter, and their feats turn out all counterfeits.—*The Owl*.

An old bachelor geologist was boasting that every rock was as familiar to him as the alphabet. A lady, who was present, declared that she knew of a rock of which he was wholly ignorant. "Name it, madam," said Coslebs in a rage. "It is rock the cradle, sir," replied the lady. Coslebs vanished.

A good joke is attributed to a well-known cardinal. His head servant came to wish him the compliments of the season on New Year's Day, hoping for the regular thing. "My friend," he said, benevolently, "I shall give you this year as a New Year's gift —" and here he paused for a minute or two considering, leaving the man in delicious suspense, and then added, "all that you have robbed me of this year."

BROADBRIMS IN MADAGASCAR.—A Royal proclamation has been issued by the Queen of Madagascar, forbidding civilians to wear hats with brims, and restricting that privilege to the Government officers. The civilians are now wearing a kind of skull cap. Many wear their old hats with the brims torn off, and the streets are strewn with the discarded brims.

Obituary.

MR. R. CULLING HANBURY, M.P., died on Thursday last in the forty-fourth year of his age. Mr. Hanbury was a partner in the celebrated brewing firm of Truman, Hanbury, and Buxton, and was well known as an influential member of the Evangelical section of the Church of England and a strong opponent of Ritualism; and his life was devoted to the amelioration of the condition of his fellow-creatures, the diffusion of religious education, and

the spread of the Gospel. He represented the county of Middlesex during the last ten years, and his death has created a vacancy for that constituency. In 1849 he married Caroline, eldest daughter of the late Abel Smith, of Woodhall Park, Herts. She died in 1863, and in 1865 he married Frances Selena, the eldest daughter of the late Sir Culling E. Eardley, Bart., under whose will she inherited the estate of Bedwell Park, Herts. Mr. Hanbury attended the ministry of the Rev. J. W. Reeve, of Portman Chapel.

MR. ALFRED MELLON, one of the ablest and most popular of the English orchestra conductors, died on Wednesday last.

FUNERAL OF THE LATE REV. DR. CAMPBELL.—Yesterday afternoon the mortal remains of this well-known Nonconformist minister were interred in Abney Park Cemetery, in the presence of a vast number of spectators. The funeral cortege numbered fourteen mourning-coaches and almost an equal number of private carriages. Amongst the mourners were Mr. Edward Campbell, only surviving son of the deceased; the Right Hon. the Earl of Shaftesbury, the Rev. C. H. Spurgeon, the Rev. Dr. Ferguson, the Rev. Dr. Halley, Dr. Risdon Bennett, Dr. Amesen, the Rev. Dr. Vaughan, the Rev. Dr. Angus, the Rev. Dr. Raleigh, the Rev. Dr. Jobson, the Rev. S. McAll, the Rev. J. W. Richardson, the Rev. T. James, the Rev. J. S. Pearsall, the Rev. I. V. Mummery, Mr. J. Spicer, the Rev. S. Ransome, the Rev. W. McAulane, the Rev. Paxton Hood, Mr. John Snow, Mr. James Grant, Mr. Daniel Pratt, Mr. Edward Cooke, the Rev. J. Alston, Incumbent of All Saints' Church, St. John's Wood, and many others. After the Scriptures had been read and prayer offered by the Rev. Dr. Halley, Principal of New College, St. John's Wood, the Rev. Dr. Ferguson pronounced the funeral oration. He said in the death of John Campbell a great man had fallen. It needed no monumental column, no sculptured marble, no niche in the temple of fame, to perpetuate his remembrance on the earth. His monument was his name, and when time was no more it would shine out amid the lights and radiance of immortality. Upon the conclusion of this address the Rev. Dr. Vaughan offered prayer, and the congregation adjourned from Abney Chapel, where the service was held, to the cemetery close by. The body was then consigned to its kindred dust, and vast numbers approached the grave to take a last look upon all that was mortal of their departed friend. The coffin was of elm, cased in lead, and had this simple inscription, "John Campbell. Born Oct. 5, 1795. Died March 26, 1867."

Births, Marriages, and Deaths.

BIRTHS.

SAVILLE.—September 22, at Ancohanhat, Ancoham, New Hebrides, the wife of the Rev. Alfred T. Saville, missionary to Huahine, of a daughter.

CUNLIFFE.—March 16, at 10, Queen's-gate, the wife of Roger Cunliffe, Esq., of a daughter.

LEWIS.—March 22, at 211, Boundary-street, Liverpool, the wife of H. Lewis, Esq., of the firm of Lewis Brothers, builders, Liverpool, of a daughter.

MARCH.—March 28, the wife of the Rev. Samuel March, of Erith, of a son.

MELLY.—March 30, at Aberoomby-square, Liverpool, the wife of George Melly, Esq., of a son.

BARNES.—March 30, at Meaton Villas, Ball's-road, Birkenhead, the wife of the Rev. F. Barnes, B.A., of a son.

MARRIAGES.

CATON-TAYLOR.—March 18, in the Kingsfield Congregational church, Southampton, by the Rev. Thomas Sissons, Mr. J. Caton, to Mary Anne, eldest daughter of Mr. T. Taylor, of H.M. Customs, Southampton.

DENNIS-BUTTILL.—March 18, at Bridge House-gate Chapel, by the Rev. L. S. Dawhurst, of Pateley-bridge, Mr. W. Dennis, to Miss B. Buttill, both of Dacre Banks.

HORN-HOWARD.—March 19, at Zion Chapel, Bradford, by the Rev. J. P. Chown, Mr. George Hollings Horn, to Miss Mary Howard, both of Horton.

STARLING-HAYCROFT.—March 21, at Sherwell Chapel, Plymouth, by the Rev. N. Haycroft, M.A., of Leicester, uncle of the bride, assisted by the Rev. C. Wilson, M.A., minister of the chapel, William Starling, of Saffron Walden, Essex, to Mary Jane Haycroft, stepdaughter of Captain D. A. Buchanan, R.N.

PLANT-DRABBLE.—March 21, at the Independent chapel, Bawtry, Mr. William C. Plant, of the firm of Plant and Burton, Doncaster, to Miss Ann Drabble, of Carlton-in-Lindrick.

WILSON-KILLINGBECK.—March 23, at the Independent chapel, Pontefract, by the Rev. T. Willis, Mr. Peter Wilson, to Mrs. Ann Killingbeck, both of Pontefract.

FERRI-STONE.—March 21, at Union Chapel, Manchester, by the Rev. A. M'Laren, B.A., Giovanni Torquato Ferri, of Turin, to Mary Anne, youngest daughter of S. W. Stone.

DYER-CANK.—March 26, at Chapel-street Chapel, Wem, by the Rev. Charles Temperton, Mr. George Dyer, of Grimsby, to Miss Mary Cank, of the Clive.

MASTERSON-GOODING.—March 27, at the Baptist chapel, Holton, by the father of the bride, Mr. Charles Masterston, of Hoxam, to Rachel, second daughter of the Rev. W. J. Gooding, of Holton, near Halesworth.

DAVIS-MIALL.—March 27, at St. Paul's-square Chapel, Southsea, Hants, by the Rev. J. Davis, father of the bridegroom, assisted by the Rev. J. Hunt Cooke, the Rev. William Steadman Davis, of the Union Church Congregational Rooms, Queen's-park, Manchester, to Sophia, youngest daughter of A. Miall, Esq., of Southsea.

BURGESS-ANDERSON.—March 29, at Belgrave Chapel, Leeds, by the Rev. R. M'All, Mr. Robert Murray Burgess, to Mary Jane, youngest daughter of Mr. Thomas Anderson, all of Leeds.

TUDHOPE-FORD.—March 28, at Holbeck Chapel, Leeds, by the father of the bride, Alexander Tudhope, of Florence-road, New Cross, elder son of James Tudhope, Esq., of H.M.'s Dockyard, Deptford, and Lusted, Westerham, Kent, to Anna Maria, only daughter of the Rev. James Ford. No cards.

RICHARDSON-GILL.—March 28, at the United Presbyterian church, Brunswick-street, Manchester, by the Rev. Dr. McKerrow, J. Richardson, of Leeds, to Susanna, daughter of J. Gill, of Ardwick.

FAIRWEATHER-HAGUE.—March 28, at Salem Chapel, York, by the Rev. James Parsons, Walter, youngest son of Mr. C. Fairweather, Davygate, York, to Hannah Mary, daughter of the late Mr. James Hague, of Rawcliffe, near York.

SMITH-THIRLBY.—March 26, at the Baptist chapel, Ashby-de-la-Zouch, by the Rev. C. Clarke, B.A., Mr. Jabez Smith, of Pockington, to Clara Jane, youngest daughter of Mr. Benjamin Thirby, of Stone House, Pockington.

DEATHS.

HAWKBRIDGE.—March 15, Thomas Hawkbridge, aged eighty-seven, for fifty-seven years a consistent member of the Congregational church, Victoria-street, Derby, having joined the church March, 1810.

ROTHERY.—March 22, in her sixty-seventh year, Martha Rothery, the beloved wife of the Rev. Joseph Rothery, of Bampton, Devon.

BAHNETT.—March 23, at Fairlawn Villas, Bromley-common, Kent, aged eighty-four, Jane, relict of the late Richard Barrett.

CAMPBELL.—March 23, at his residence, Manor House, St. John's-wood-park, John Campbell, D.D., lately editor of the *British Standard*, in the seventy-second year of his age.

DICEY.—March 27, at Crick, Northamptonshire, Mr. George Dacey, in the eighty-first year of his age. His end was peace.

PRATT.—March 28, at 29, Abingdon-street, William Tidd Pratt, Esq., barrister-at-law, aged forty-four.

HANBURY.—March 29, at 10, Upper Grosvenor-street, Robert Culling Hanbury, Esq., M.P., of Bedwell-park, Herts, eldest son of Robert Hanbury, Esq., of Poles, Herts, aged forty-four.

BARTHOLOMEW.—March 29, at the residence of his parents, Chertsey, Surrey, Oliver, third son of J. and E. Bartholomew, in his nineteenth year.

GREEN.—March 30, at his residence, Dorset-place, Sloe-hill, Newport, Monmouthshire, after a long and painful illness, borne with Christian fortitude, John Green, wharfinger and iron merchant, aged forty-nine years.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have declined slightly during the week in consequence of political apprehensions aroused by the rumours concerning the Luxemburg session and the Eastern question. They are now 90½ to 90¾ for money, and 90½ to 91 for account. Railway stocks have recovered a few points from their recent heavy fall.

The Board of Trade returns for the month and two months ended 28th February have been issued, and present rather more favourable appearances than some of the later returns, but still they show a falling off in business. The total declared value of exports for the month of February was 14,446,072l. against 15,116,063l. in 1866, thus showing a falling off of 669,991l.

The latest return from the Bank of England exhibits a decrease in the reserve of notes of 331,360l. The stock of bullion in both departments was 19,627,232l., and the amount of notes in circulation was 22,237,715l., being an increase of 487,830l.

The thirteenth annual meeting of the Briton Medical and General Life Association was held on Thursday. A report was presented to the shareholders by which it appeared that 2,947 policies, assuring 804,979l. 18s. 3d., were issued, yielding in new annual premiums 26,282l. 12s. 4d. The income for the year from all sources was 226,151l. 0s. 1d. After deducting from that the amount paid for claims and other outgoings, the sum of 65,434l. 14s. 10d. was added to the reserve fund.

BANK OF ENGLAND.

(From Friday's *Standard*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, March 27.

ISSUE DEPARTMENT.

Notes issued	435,584,170	Government Debt	411,015,100
		Other Securities	1,994,900
		Gold Coin & Bullion	14,484,170
	435,584,170		435,584,170

BANKING DEPARTMENT.

Proprietors' Capital	14,553,000	Government Securities (inc. dead weight annuity)	413,111,048
Reserve	3,832,192	Other Securities	20,017,990
Public Deposits	9,333,556	Notes	11,346,455
Other Deposits	17,160,918	Gold & Silver Coin	1,443,068
Seven Day and other Bills	499,014		
	245,413,574		245,413,574

March 28, 1867.

FRANK MAY, Deputy Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, April 1.

There was a small supply of wheat fresh up to this morning's market from the home counties. With an improvement in the weather the trade ruled heavy, but factors would not submit to any reduction from the rates of this day's night, and quotations remain nominally unaltered. Foreign also met a slow sale, and the tendency of prices was in favour of buyers. The show of grinding barley is very large, at about 1s. per qr. cheaper. Beans and peas unaltered. The supply of oats for the week are moderate, and chiefly per steamer, from Sweden. Good heavy samples, being scarce, realised full rates; and there has been a fair, steady trade for secondary sorts, at about the currency of Monday last.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. d.	s. d.	Grey	27 to 29
red, old	57 to 57	Maple	49 42
ditto new	52 54	White	40 44
White, old	58 71	Boilers	40 44
" new	58 57	Foreign, white	39 43
Foreign red	55 55			
" white	57 72			
			RYE	31 34
BARLEY—					
English malting	59 50	OATS—		
Chevalier	50 50	English feed	23 20
Distilling	40 45	" potatoes	23 25
Foreign	50 44	Scotch feed	24 21
			" potatoes	29 25
MALT—			Irish black	31 24
Pale	73 78	" white	23 20
Chevalier	73 80	Foreign feed	21 27
Brown	58 58			
BEANS—					
_ticks	41 44	WHEAT—		
Harrow	41 44	Town made	52 57
Small	43 48	Country Marks	43 45
Egyptian	— —	Norfolk & Suffolk	43 45

METROPOLITAN CATTLE MARKET.

MONDAY, April 1.—The total imports of foreign stock into London last week amounted to 7,923 head. In the corre-

spending week in 1866 we received 6,819 head; in 1865, 9,527; in 1864, 4,115; in 1863, 6,180; in 1862, 2,252; in 1861, 2,252; and in 1860, 2,114 head. For the time of year there was a fall average supply of foreign beasts on sale in our market to-day, but in middling condition. Sales progressed slowly, and prices had a drooping tendency. There was a slight falling-off in the arrivals of beasts fresh up from our own grazing districts to-day; but the condition of most breeds was prime. The number of beasts from Scotland were rather limited, whilst no arrivals were reported from Ireland. The demand was in a sluggish state, nevertheless last week's prices were mostly supported. The best Scots and crosses were disposed of at from 5s. 5d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,300 Scots, crosses, and shorthorns; from other parts of England, about 600 various breeds; and from Scotland, 200 Scots and crosses. There was rather a large number of sheep in the pens, and in good condition. The sale for them was heavy, at a decline in the quotations of fully 2d. per 8lbs. Prime Down and half-breds, in the wool, sold at 5s. 10d. to 6s. per 8lbs.; out of the wool the quotations were 5s. per 8lbs. We were fairly supplied with lambs, which moved off slowly, at late rates, viz., from 7s. 4d. to 8s. per 8lbs. Calves were in fair average supply and moderate request, at last week's currency. The sale for pigs, the supply of which was good, ruled heavy, at 2d. to 4d. per 8lbs. The highest figure was 5s. 10d. per 8lbs.

Per 8lbs. to sink the Offal.

	a. d.	a. d.		a. d.	a. d.
Inf. coarse beasts	3	4	Prime Southdown	5	10
Second quality	3	3	Lambs	7	4
Prime large oxen	4	6	Lga. coarse calves	4	6
Prime Scots, &c.	3	0	Prime small	5	0
Coarse inf. sheep	3	8	Large hogs	3	0
Second quality	4	2	Neatam, porkers	3	6
Pr. coarse woolled	5	4			

Quarter-old store pigs, 22s. to 25s. each. Buckling Calves, 30s. to 22s.

NEWGATE AND LEADENHALL, Monday, April 1.

Fair average supplies of both town and country-killed meat are on sale at these markets to-day. For all kinds the demand was very inactive, and, in some instances, prices have had a drooping tendency. The imports of foreign meat into London last week amounted to about 200 tons.

Per 8lbs. by the carcase.

	a. d.	a. d.		a. d.	a. d.
Inferior beef	3	0	Small pork	3	6
Middling ditto	3	3	Inf. mutton	3	4
Prime large do.	4	3	Middling ditto	4	0
Do. small do.	4	4	Prime ditto	4	4
Large pork	3	8	Veal	4	0

COVENT GARDEN, LONDON, Saturday, March 30.

Although unfavourable weather has now set in, supplies from distant parts of the country are still limited. Forced vegetables comprise French beans, potatoes, sea kale, and rhubarb. Hot-house grapes maintain good prices, but strawberries fetch much less money than they did last week. Pine-apples are becoming plentiful. Peas consist of Easter Beurre only, as far as melting sorts are concerned. Apples comprise Nonpareil, Court Penda Plat, and one or two other good sorts. Oranges continue good and still very cheap. Kent cobs may still be had at an advanced price. Broccoli continues to arrive from the West of England and the Channel Islands. Potatoes continue to realize high prices. Flowers chiefly consist of orchids, violets, Chinese primulas, pelargoniums, mignonette, and roses.

PROVISIONS, Monday, April 1.—The arrivals last week from Ireland were 935 firkins butter, and 3,935 hales bacon; and from foreign ports 90,737 casks, &c., butter, and 1,021 hales and 90 hams bacon. In the Irish butter market the transactions are but trifling, at irregular prices, according to quality. Foreign supplies increasing, and prices rapidly declined, best Dutch 110s. The bacon market ruled dull, the supplies being large, and prices were in favour of buyers.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 1.—The markets are fairly supplied with potatoes for the time of year. Selected samples are in steady request at very full prices; inferior kinds are a slow inquiry, but not cheaper. The imports of foreign potatoes last week were about 230 tons. Yorkshire Flukes, 125s. to 165s.; Regents, 110s. to 140s.; Lincolns, 110s. to 140s.; Scotch, 100s. to 140s.; Foreign, 80s. to 100s. per ton.

BOROUGH HOF MARKET, Monday, April 1.—During the past week our market has exhibited no signs of an improved trade, and with the exception of a few pockets to supply immediate wants, scarcely a sale has taken place. Prices are nominally the same, but, owing to the absence of demand, lower quotations are submitted to by holders anxious to realize. Continental reports are rather better, the demand having increased sufficiently to strengthen prices. Holders are consequently more sanguine of obtaining recent values. New York advices to the 30th ult. report the market as without change; trade continues quiet. Prices, however, are steady, owing to the light stock on hand. Mid and East Kent, 170s. to 200s.; Farnham and Country, 170s. to 200s.; Weald of Kent, 160s. to 180s.; Sussex, 160s. to 170s.; Yearlings, 100s. to 160s.; Olds, 60s. to 90s.

SEED, Monday, April 1.—As the season advances, clover-seed commands more attention; to-day a fair extent of business was transacted in red samples at rather more money. White samples were quite as dear and in fair demand. Trefoils were in steady request at the extreme prices of last week. Nothing passing in mustard-seed, and prices were unchanged for both brown and white qualities. Spring tares were previously offered at low and irregular prices, with a prospect of some quantity being left over this season.

WOOL, Monday, April 1.—Since our last report, the demand for all kinds of English wool has been very inactive, owing in great measure, to the attention of the trade being absorbed by the public sales of colonial still in progress. Compared with the previous week, however, no quotable change has taken place in prices.

OIL, Monday, April 1.—The demand for oils is very inactive, at about stationary prices. English brown rape, 37s.; foreign, 37s. 10s. Coconut is held at previous rates. French Turpentine, 37s. to 37s. 6d.; American, 38s. 6d. to 39s. per cwt.

TALLOW, Monday, April 1.—The market is steady. P.Y.C., on the spot, is selling at 44s. 3d. per cwt. Forward delivery very little is doing.

COAL, Monday, April 1.—A reduction on the value of last day. Huttons, 20s.; Haswell, 20s.; Hartlepool, 20s.; Brad-dyke, 18s.; Tees, 19s. 6d.; Caradoc, 18s.; Kellie, 17s. 6d.; Harton, 17s.; Hartleys, 17s. 3d.; Frimdon Grange, 17s.; Heston Lyons, 16s. 6d.; Turnstall, 16s. 9d.; Framwilgate, 16s.; Gosforth, 16s. 9d. Fresh ships, 16s.; left from last day, 1. Ships at sea, 25.

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